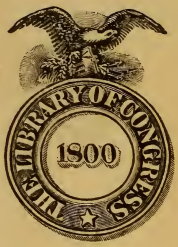
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By John G. F. Kyger

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HAND-BOOK

FOR

SOUL-WINNERS.

EDITED BY

REV. JOHN C. F. KYGER.

CONSISTING OF

A BIBLE ANALYSIS, PRACTICAL OUTLINES, AND HELPFUL ARTICLES,

ALL BEARING ON THE GREAT THEME OF SOUL-WINNING.

WITH AN INTRODUCTION BY

REV. B. H. CARROLL, D. D.

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PREFACE.

The object of this hand-book is to aid the child of God in winning souls. It is hoped that by its help one may not only be able to "give a reason for the hope that is within him," but to make it easy for those occupied very much with other matters to have at their command, in every-day Christian work, helpful passages from God's word.

Among most Christians there is a great lack of the knowledge of the Scriptures. Because of this they languish.—1 Cor. 3: 1-3; and they are not prepared to testify and labor effectually.—Heb. 5: 12-14. Reading God's word, accompanied by prayer and work, promotes Christian growth and produces Christian graces.—Gal. 5: 22, 23.

God's word contains all that is needful to be done. It is the first book and the best book. It reveals the only living and true God, and shows the way to him. It is the book of truth that detects all lies and confronts all errors, and it is the book of life that shows the way from everlasting death to everlasting felicity. The Bible and not commentators must be our guide. Our guide is "the Interpreter."—Job 33: 23; "the one among a thousand" who will lead us into all truth.—John 16: 13, and keep us from all error. The Bible should be to us the one book in all the world, whose every word is truth, and whose every verse is wisdom. In studying it we should be sure to take it for what it really is, the revelation of the thoughts of God given us in the words of God.

The greatest adjunct to successful Gospel work is the clear exposition of God's word. This is true, both in instructing God's children and in guiding

inquirers. If we honor God's word he will honor us as workers for him. The "Sword of the Spirit" is an instrument of marvelous power. It is the chief weapon for aggressive Christian warfare. The words and arguments of the Bible are better than all the words and arguments of man's wisdom. Our words, however earnest, have not the power to convict the sinner or convert the mourner. God's word alone can meet the excuses of the impenitent and the cavils of scepticism, and lead the awakened sinner to the "One mighty to save."

Jesus himself said, "The words that I speak unto you, they are spirit, and they are life."—John 6: 63. The successful soul-winners are those who present salvation to men through the channels of God's word. We must bring the Gospel into living contact with men's souls. In this way only may we hope to make the sons and daughters of men "wise unto salvation."

As we sow the seed of Gospel truth in human hearts let us remember that God promises to add his blessing, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa 55: 10, 11.

With the hope that "HAND-BOOK FOR SOUL-WINNERS" may prove helpful in the service of my Redeemer, it is sent forth on its mission. May God add his blessing. Yours in His service,

JOHN C. F. KYGER.

Waco, Texas, March 1, 1902.

TABLE OF CONTENTS.

Preface 4
Table of Contents 6
Introduction 13

BIBLE ANALYSIS.

I. GOD 17
1. Existence of 17
2. Glory of 17
3. Fatherhood of 17
4. Access to 17
5. His Attributes 18
(1) Omnipotence 18
(2) Omnipresence 18
(3) Immortality 18
(4) Goodness 18
(5) Holiness 18
(6) Spirituality 19
(7) Mercy 19
(8) Love 19
(9) Justice 19
(10) Unchangeableness 20
(11) Searching of Hearts 20
(12) Wisdom 20

II. THE WORD OF GOD.
1. Nature of Scriptural Truth 21
2. How to Learn the Truth 21
3. Difficulties of the Bible 21
4. Proofs of the Inspiration of the Bible 21
(1) Men of God Wrote It 21
(2) Eyewitnesses Wrote It 21
(3) Fulfillment of Prophesy 22
(4) Qualities of the Word 23
(5) Effects of the Word 24
(6) Harmony of Old and New Testament 23
(7) Christ's Testimony to the Old Testament 24
(8) Verbally Inspired 26
(9) Other Reasons 26
5. How given and promulgated 26
6. Preservation of the Scriptures 27
7. Some Facts in Bible History 27

8. The Evidence is Sufficient... 28
9. Helpfulnesss of the Word... 28
(1) The Word Gives Life... 28
(2) The Word Nourishes Us... 28
(3) The Word Builds Us Up... 29
(4) The Word Keeps Us... 29
(5) The Word Cleanses Us... 29
(6) The Word Equips Us For Service... 29
(7) The Word Achieves Victories... 30
10. Blessings Promised in the Word... 30
(1) Saving Grace... 31
(2) Every Day Favor... 31
(3) Helps in Service... 31
(4) Heavenly Comfort... 32
(5) Rest of Soul... 32
(6) Imparted Strength... 32
(7) Heavenly Wisdom... 33
(8) Divine Protection... 33
(9) Eternal Riches... 34
(10) Garments of Salvation... 34
(11) Wonderful Peace... 34
(12) Heavenly Joy... 35
(13) Spiritual Discernment... 35
(14) Heavenly Light... 36
(15) Imputed Righteousness... 36
(16) Divine Guidance... 36
(17) Christs' Companionship... 37
(18) Final Victory... 37
(19) Eternal Glory... 38
(20) Glorious Rewards... 38
(21) Heaven for Our Home... 40

III. MAN.
1. Created... 41
2. First Transgression... 41
3. What Sin Is... 42
4. All Under Condemnation... 42
5. Love of Sin... 43
6. Defiled by Sin... 43
7. Lost and Helpless... 44
8. Judgment for Sin... 45
9. Results of Sin... 46
(1) In this life... 46
(2) Death... 47
(3) In Eternity... 47
10. No Second Probation... 49
11. Objections... 49
12. The Self-Righteous... 50

13. The Law 52
(1) Nature and Purpose of the Law 52
(2) First Commandment 53
(3) Second Commandment 53
(4) Third Commandment 54
(5) Fourth Commandment 54
(6) Fifth Commandment 55
(7) Sixth Commandment 55
(8) Seventh Commandment 56
(9) Eighth Commandment 57
(10) Ninth Commandment 59
(11) Tenth Commandment 60
14. For the Pleasure Lover 61
15. For the Careless and Indifferent 63
16. For Disobeyers 64
17. For Spiritualists 65
18. For Roman Catholics 65
19. For the Jews 67
20. For the Intemperate 68

IV. CHRIST.

1. Equal with God 70
2. The Name of Jesus 70
3. Man's Promised Savior 71
4. He Died for Our Sins 71
5. He Rose for Our Justification 72
6. He Lives for Our Example 72
7. He Ascended to Appear for Us 72
8. He Ever Liveth to Make Intercession 73
9. He is Coming Again in Glory 73
10. He will be Manifested to Judge the World and Reign 74
11. His Second Coming 74
(1) Personal 74
(2) Believer s Hope 75
(3) Incentive to Faithfulness 75
(4) Consolation 76
12. Love of Christ 77
(1) To His Own 77
(2) To Sinners 77
13. Present Savior 78
14. The Only Savior 78
15. Jesus Able to Save 78
16. Jesus Willing to Save 79
17. The Divinity of Christ 79
(1) Must Believe This 79
(2) Testimony of the Old Testament 80

(3) Testimony of the New Testament..... 80
(4) Testimony of God..... 81
(5) Testimony of the Holy Spirit..... 81
(6) Testimony of Jesus Himself..... 81
(7) Testimony of Angels..... 82
(8) Testimony of Devils..... 82
(9) Testimony of Those Who Talked with Him 83
(10) Testimony of Others..... 83
(11) His Works and Acts..... 84
(12) Christian Experience..... 84
18. The Atonement..... 85
(1) The Necessity for Christ..... 85
a. Sin Must be Punished..... 85
b. The Penalty for Sin..... 85
c. The State of Mankind..... 86
d. Christ Must Come and Die and Rise Again or Mankind Perish..... 86
(2) The Meaning of Christ' Death..... 86
a. He Died in Our Place..... 86
b. He Gave Himself a Ransom For Us... 87
c. He Made Reconciliation..... 87
(3) All This by Shedding His Blood..... 87
19. Refusers of Christ..... 88

V. SALVATION.

1. Invitation to be Saved..... 89
2 Present Salvation..... 89
3. Salvation Through Grace..... 90
4. Conditions of Salvation..... 90
(1) Repentance..... 90
(2) Faith..... 91
(3) Prayer..... 92
(4) Confession..... 92
(5) Willingness to Obey..... 93
5. Benefits of Salvation..... 93
(1) Eternal Life..... 93
(2) Forgiveness..... 94
(3) Freedom from Sin..... 94
(4) Cleansing..... 94
(5) Peace..... 95
(6) Strength..... 95
(7) Light..... 95
(8) Food..... 96
(9) Courage..... 96
(10) Joy in Service..... 97
(11) Victory..... 97
(12) Eternal Reward..... 97

6. Justification 97
7. Regeneration 98
(1) Its Necessity 98
(2) Its Source 98
(3) How Described 99
(4) Its Effects 99
(5) By the Word 100
8. Adoption 100
9. Separation 100
10. Sanctification 101
11. Christian Perseverance 102
12. Christian Preservation 102
13. Helps for True Inquirers 105
a God's Provision for Our Salvation 105
b What Christ Did and Won for Us 105
c What We Are to Do 106
(1) The Inquirer's Difficulties 106
(2) How We May Know We Are Saved 112
a The Witness of the Word 112
b The Witness of the Spirit 112
c The Witness of the Life, Conduct and Experience 112
(3) Backsliders 113
a Open Apostates 113
b Backsliders in Life 115
c Backsliders in Heart 115
d The Real Backslider 116
e Cause of Backsliding 116
f God's Call to the Backslider 116
(4) Excuses for Procrastination 117
(5) The Sinner's General Excuses 119

VI. THE CHRISTIAN LIFE.
1. Practical Duties 126
(1) Joining the Church 126
(2) Baptism 126
(3) The Lord's Supper 128
2. Brotherly Love 129
3. A Life of Holiness 130
4. A Life of Prayer 131
5. A Life of Faith 131
6. A Life of Self-Denial 132
7. A Life of Separation from the World 132
8. A Life of Consecration 133
9. A Life of Warfare 134
10. A Life of Hope 134
11. A Life of Trust 135
12. A Life of Thanksgiving 136

13. The Beauty of Praise.....137
14. Christian Testimony.....138
15. Helps for Christians.....139
(1) For Those Undergoing Temptation.....139
(2) For Those Undergoing Persecution.....140
(3) For Those Undergoing Trial.....141
(4) For Those Who Have Lost Loved Ones....143

VII. CHRISTIAN WORK.

1. The Workers.....145
(1) The Field.....145
(2) Who?.....145
(3) How to Work.....145
(4) Spirit of Workers.....146
(5) Personal Work.....146
(6) Power for Work.....146
(7) Faithfulness.....147
(8) Promises to the Worker.....147
2. Missions.....149
(1) Doctrine of Missions.....149
(2) Design of Missions.....149
(3) Authority for Missions.....149
3. Giving.....149
(1) Duty.....149
(2) To Whom Give.....150
(3) How Much.....150
(4) With What Spirit.....151
(5) Blessings.....151
(6) Examples.....151

VIII. THE HOLY SPIRIT.

1. Convicts the World of Sin.....153
2. Strives with Men.....153
3. Reveals Christ as Savior.....153
4. Regenerates the Sinner.....154
5. Witnesses of Acceptance.....154
6. He Seals Believers.....154
7. He is the Earnest.....155
8. He is the Teacher.....155
9. He Leads Believers.....155
10. He Dwells in Believers.....155
11. He is the Helper.....156
12. He Annoints for Service.....156
13. He Directs Us in Work.....157
14. He Helps Us to Pray.....157
15. Produces all Christian Graces.....157
16. Equips for Service.....158
17. He Raises the Bodies of the Saints.....158

18. Promised to God's Children of all Generations158
19. The Infilling of the Spirit.....159
20. Given in Answer to Prayer.....160

PRACTICAL OUTLINES.

BY DR. B. R. WOMACK.

Three Greatest Possible Concerns.....161
The Great Salvation.....162
The Sins of Christians.....163
Seek Salvation Now.....164
Going up to the House of the Lord.....167
The Last Great Promise.....168
No Condemnation in Christ.....170
Borne of Four.....172
Working Out Salvation.....173
History of the Soul.....174

HELPFUL ARTICLES.

1. The Wisdom of Soul-Winning, R. G. Bowers..177
2. Elements of Power in Soul-Winning, J. B. Gambrell.....180
3. Wisdom in Winning Souls, R. N. Barrett.....183
4. Personal Work in Soul-Winning, E. P. Aldredge.....185
5. Soul-Winning in Special Meetings, F. M. McConnell.....189
6. Soul-Winning in Daily Life, L. R. Scarborough.....194
7. Rewards of the Soul-Winner, A. E. Baten.....198
8 Counsels to Young Converts, John C. F. Kyger..200

INTRODUCTION.

By Rev. B. H. Carroll, D. D.

I have examined with some care Parts I. and II. of a "Hand-Book for Soul-Winners," edited by John C. F. Kyger.

Part I. is a Bible analysis by John C. F. Kyger himself. Part II. consists of Practical Outlines by Dr. B. R. Womack. Part III., which I have not examined, will consist of Helpful Articles, by several able writers.

The whole book will make a handy volume of 208 pages.

The design of the volume is every way commendable, because:

(a) Soul-winning is the Christian's highest mission.

(b) Soul-winning is the Christian's highest wisdom.

(c) Soul-winning secures the Christian's highest reward.

The book appears to be well adapted to the design, because:

(a) The Analysis focuses on this object the light of particular passages from the Word of God, the divinely appointed instrument of soul-winning.

(b) The Practical Outlines illustrate an or-

derly method of construing and using particular passages.

(c) The Helpful Articles tend to awaken interest in Bible topics.

The safest law of interpretation is to compare scripture with scripture. The value arising from a grouping of correlative passages has long been realized.

To secure this end more readily the Bible was divided into chapters and verses as a preliminary step toward a concordance. The marginal references in our Bibles pointing to parallel passages serve the same great end. Then came the great Bible analysis by West, followed by the greater analysis by Hitchcock. But these books were too bulky for off-hand and every day use. Gaston's collections followed, and in some serviceable ways excelled the greater books of West and Hitchcock.

Gaston's book, however, covered the main points of the whole ground. Mr. Kyger's analysis seeks to particularize more than any of the three, since (a) it aims to be a hand-book, (b) a hand-book on one department only —soul-winning. The scholarly Bible student may not approve all the details of his script-ure-grouping. But he will readily concede that the main object has been happily and skilfully attained. Mr. Kyger is himself a soul-winner, and the hand-book was evolve

to meet the needs discovered by his own experience.

The Analysis will do good. The topical Bible-readings of Moody and others are on the same line and were evolved from similar experiences. We may well rejoice at soul-winning anywhere by anybody. Method can not be uniform and stereotyped. Each evangelist will discover for himself, adopt and settle into the method most available for him. And even his own method for use by himself must be flexible.

Dr. Womack is an experienced teacher in homiletics. His spirit is admirable, his manner genial, conciliatory and persuasive. One may not accept as the wisest all his outlines, but every one must concede the value of his method. He is eminently sound in doctrine, and one of the most lovable of men.

Not having read the articles of which Part III. consists, I can not speak advisedly of their value, but take for granted that they will rank high in a serviceable way.

Let us welcome every soul-winner, and rejoice with him.

"Would that all Jehovah's people were prophets, that Jehovah would put his Spirit on them."

"Search the Scriptures."—John 5: 39.



"Tell me the meaning of the Scriptures. One gem from that ocean is worth all the pebbles of earthly stream."—McCheyne.

"HOW READEST THOU?"

Luke 10: 16.

'Tis one thing, friend, to read the Bible through,
Another thing to read, to learn and do;
'Tis one thing, too, to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read the blessed Book they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.

Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the book, instead of being taught.

HAND-BOOK
FOR
SOUL-WINNERS.

I. BIBLE ANALYSIS.
By JOHN C. F. KYGER.

GOD.

EXISTENCE OF.

Psa. 19: 1—The heavens declare the glory of God: and the firmament sheweth his handiwork.

Isa. 43: 10—That ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

GLORY OF.

Exodus 3: 2.—The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

Isiah 6: 1, 3.—I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: The whole earth is full of his glory.

FATHERHOOD OF.

II Samuel 7: 14—I will be his father, and he shall be my son. If he commit iniquity I will chasten him with the rod of man, and with the stripes of the children of men:

Mat. 7: 11—If ye then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask him?

ACCESS TO.

Psalm 65: 4—Blessed is the man whom thou choosest, and causest to approach unto thee, that he may

dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Isiah 55: 3—Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

HIS ATTRIBUTES.

1. OMNIPOTENCE.

Rev. 19: 6—The Lord God omnipotent reigneth.

Gen. 17: 1—I am the Almighty God; walk before me, and be thou perfect.

Jer. 32: 17—Ah Lord God! behold thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee.

2. OMNIPRESENCE.

Psa. 139: 7—Whither shall I go from thy Spirit? or whither shall I flee from thy presence.

Jer. 23: 23, 24—Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord.

I. Kings 8: 27—But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded.

3. IMMORTALITY.

I Tim. 6: 16—Who only hath immortalty, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.

I Tim. 1: 17—Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever.

4. GOODNESS.

Exodus 33: 19—I will make all my goodness pass before thee.

Psalms 36: 7—How excellent is thy loving kindness, oh God! Therefore, the children of men put their trust under the shadow of thy wings.

Rom. 2: 4—Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?

5. HOLINESS.

Psa. 99: 8—Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.

I Peter 1: 15, 16—But as he which hath called you

is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.

Rev. 4: 8—And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

6. SPIRITUALITY.

John 4: 24—God is a Spirit: and they that worship him must worship him in Spirit and in truth.

II Cor. 3: 17—Now the Lord is that Spirit: and where the spirit of the Lord is, there is liberty.

7. MERCY.

Psa. 51: 1—Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions.

Psa. 86: 5—For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

8. LOVE.

I. John 4: 8—God is love.

Eph. 2: 4—But God, who is rich in mercy, for his great love wherewith he loved us.

Jer. 31: 3—The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

John 3: 16—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Rom. 5: 8—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

I. John 4: 19—We love him, because he first loved us.

9. JUSTICE.

Psa. 89: 14—Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

Deut. 32: 4—He is the Rock, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he.

Rom. 2: 2—But we are sure that the judgment of

God is according to truth against them which commit such things.

Rev. 16: 7—Even so, Lord God Almighty, true and righteous are thy judgments.

10. UNCHANGEABLENESS.

Num. 23: 19—God is not a man that he should lie; neither the son of man, that he should repent: hath he said and shall he not do it? or hath he spoken, and shall he not make it good.

Psa. 102: 26, 27—They shall perish, but thou shalt endure; yea all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years shall have no end.

11. SEARCHING OF HEARTS.

Jer. 17: 10—I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Psa. 139: 23, 24—Search me, O God, and know my heart, try me, and know my thoughts; And see if there be any wicked way in me, and lead me in the way everlasting.

12. WISDOM.

Psa. 104: 24—O Lord, how manifold are thy works! in wisdom hast thou made them all, the earth is full of thy riches.

Dan. 2: 20—Blessed be the name of God forever and ever: for wisdom and might are his.

Rom. 11: 33—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

I. Cor. 3: 19—For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

I. Cor. 1: 25—Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Jude 25—To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever.

THE WORD OF GOD.

NATURAL OF SCRIPTURAL TRUTH.

I Cor. 2: 14—But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

John 6: 63—The words that I speak unto you, they are spirit and they are life.

HOW TO LEARN THE TRUTH.

John 7: 17—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

DIFFICULTIES OF THE BIBLE.

Deut. 29: 29—The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.

2 Pet. 3: 16—In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

PROOFS OF THE INSPIRATION OF THE BIBLE.

MEN OF GOD WROTE IT.

2 Pet. 1: 21—For the prophesy came not in old time by the will of man: but holy men of God spoke *as they were* moved by the Holy Ghost.

EYE WITNESSES WROTE IT.

Luke 1: 1-4—Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word;

It seemed good to me also, having had perfect un-

derstanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

That thou mightest know the certainty of those things, wherein thou hast been instructed.

2 Pet, 1: 16-18—For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were witnesses of his majesty.

For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount.

1 John 1: 3—That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Chist.

FULFILLMENT OF PROPHESY.

Jer. 36: 2—Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

Isa. 13: 19-22—And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* palaces; and her time is near to come, and her days shall not be prolonged.

Ezek. 29: 15—It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. (Egypt)

Ezek. 26: 14—And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken *it*, saith the Lord God. [Tyre.]

Luke 21: 24—And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. [The Jews.]

QUALITIES OF THE WORD.

PERFECT—Psa. 19: 7—The law of the Lord is perfect, converting the soul.

PURE—Psa. 12: 6—The words of the Lord are pure words: as silver tried in the furnace.

RIGHTEOUS—Psa. 19: 9—The judgments of the Lord are true and righteous altogether.

SWEET—Psa. 19: 10—More to be desired are they than gold; yea, than much fine gold: sweeter also than honey and the honeycomb.

CLEAN—John 15: 3—Now, ye are clean through the word which I have spoken unto you.

EFFECTS OF THE WORD.

Psa. 119: 130—The entrance of thy words giveth light: it giveth understanding unto the simple.

Psa. 19: 11—Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

Psa. 119: 9—Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

Psa. 119: 105—Thy word *is* a lamp unto my feet and a light unto my path.

Psa. 119: 165—Great peace have they which love thy law: and nothing shall offend them.

1 John 1: 4—And these things write we unto you that your joy may be full.

Heb. 4: 12—For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

HARMONY OF OLD AND NEW TESTAMENT.

John 5: 46—For had ye believed Moses, ye would have believed me: for he wrote of me.

Heb. 1: 1, 2—God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

2 Pet. 3: 2—That ye may be mindful of the words which were spoken before by the holy prophets, and

of the commandment of us the apostles of the Lord and Saviour.

CHRIST'S TESTIMONY TO THE OLD TESTAMENT.

Matt. 5: 17, 18—Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Luke 24: 44—All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

CHRIST SUBSTANTIATES

THE CREATION OF MAN—Matt. 19: 4—And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female.

ORIGINAL LAW OF MARRIAGE—Matt. 19: 5—And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

MURDER OF ABEL—Matt. 23: 35—That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

ABRAHAM—John 8: 56—Your father Abraham rejoiced to see my day: and he saw it, and was glad.

DESTRUCTION OF SODOM AND GOMORRAH—Luke 17: 28-30—Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed.

THE FATE OF LOT'S WIFE—Luke 17: 31, 32—In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife.

THE MANNA—John 6: 49—Your fathers did eat manna in the wilderness, and are dead.

THE BRAZEN SERPENT—John 3: 14—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

DAVID—Matt. 12: 3—But he said unto them, Have

ye not read what David did, when he was a hungered, and they that were with him;

ELISHA AND HIS MIRACLES—Luke 4: 25—But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

THE HEALING OF NAAMAN—Luke 4: 27—And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

TYRE AND SIDON—Matt. 11: 22—But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

STORY OF JONAH AND THE WHALE—Matt. 12: 39, 40—But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth.

THE BOOK OF MOSES—John 5: 46—For had ye believed Moses ye would have believed me: for he wrote of me.

THE PSALMS—Luke 20: 42—And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand.

MOSES AND THE PROPHETS—Luke 24: 27—And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

ISAIAH—Matt. 13: 14—And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

DANIEL—Matt. 24: 15—When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

MALACHI—Matt. 11: 10—For this is *he*, of whom it is

written, Behold, I send my messenger, before thy face, which shall prepare thy way before thee.

MOSES, THE PROPHETS AND PSALMS—Luke 24: 44—And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

VERBALLY INSPIRED.

Matt. 5: 18—For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

OTHER REASONS.

1. Internal proof.
2. Salvation by grace.
3. Has outlived all opposition.
4. Its widespread propagation.
5. Man needs a revelation from God.
6. We would expect God to give us a revelation.
7. The personal testimony of all to its value.
8. The best and wisest men have accepted the Bible as divine.
9. Universal adaptation to all countries and classes and ages of the world.
10. Consistency of a book written by so many authors at such long periods apart.
11. Bad men could not have written such a book. Good men would not issue a false book.

HOW GIVEN AND PROMULGATED.

Ex. 34: 1—And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou breakest.

Deut. 31: 24—And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished.

2 Pet. 1: 21—For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Rev. 1: 11—What thou seest, write in a book, and sent *it* unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos;

and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Col. 4: 16—And when this epistle is read among you cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

2 Tim. 1: 13—Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

2 Tim. 2: 2—And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

PRESERVATION OF THE SCRIPTURES.

2 Ch. 34: 14, 15—And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord *given* by Moses.

And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan.

Jer. 36: 32—Then took Jeremiah another roll, and gave it to Baruch, the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim, king of Judah, had burned in the fire: and there were added besides unto them many like words.

Matt. 5: 18—For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

SOME FACTS IN BIBLE HISTORY.

The Septuagint translation of the Old Testament was made 286 B. C.

There are 3,000 copies or parts of copies of the New Testament written within the first four centuries.

Of complete copies, the Alexandrian was written A. D. 450; the Vatican, A. D. 350; the Sinaitic, A. D. 331.

Translations of the New Testament were made into Armenian about A. D. 437; Gothic, A. D. 348; Ethiopian, A. D. 250; Latin, A. D. 150.

Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third

century, found the whole New Testament, with the exception of less than a dozen verses, quoted in their writings.

Tertullian writes A. D. 200: "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside in their places; in which their very *authentic letters* are *recited*, sounding forth the voice and representing the countenance of every one of them."

Polycarp, martyred A. D. 165, at age of 86, quotes thirty-six passages. Justin Martyr, A. D. 140, also quotes from it. Celsus, an enemy of the Christians, A. D. 150, quotes multitudes of passages.

THE EVIDENCE IS SUFFICIENT.

Luke 16: 31—And they said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

HELPFULNESS OF THE WORD.

THE WORD GIVES LIFE.

James 1: 18—Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

1 Peter 1: 23—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

John 6: 63—It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

THE WORD NOURISHES US.

1 Peter 2: 2—As newborn babes, desire the sincere milk of the word, that they may grow thereby.

1 Cor. 3: 2—I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

Heb. 5: 12-14—For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

For everyone that useth milk is unskillful in the word of righteousness: for he is a babe.

But strong meat belongeth to them that are of full age even those who by reason of use have their senses exercised to discern both good and evil.

THE WORD BUILDS US UP.

Acts 20: 32—And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

John 17: 17 (R. V.).—Sanctify them in the truth: thy word is truth.

1 Thess. 2: 13—For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

THE WORD KEEPS US.

Psalm 17: 4—Cencerning the works of men by the word of thy lips I have kept me from the paths of the destroyer.

Psalm 119: 11—Thy word have I hid in mine heart, that I might not sin against thee.

John 17: 14, 15—I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

THE WORD CLEANSES US.

Psalm 119: 9—Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

Eph. 5: 26—That he might sanctify and cleanse it with the washing of water by the word.

John. 15: 3—Now ye are clean through the word which I have spoken unto you.

THE WORD EQUIPS US FOR SERVICE.

2 Tim. 2: 15—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Tim. 3: 16, 17—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

That the man of God may be perfect, thoroughly furnished unto all good works.

Acts. 17: 11, 12—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

THE WORD ACHIEVES VICTORIES.

Jer. 23: 29—Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

Heb. 4: 12—For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Eph. 6: 17—And take the helmet of salvation, and the sword of the spirit, which is the word of God.

BLESSINGS PROMISED IN THE WORD.

2 Pet. 1: 4—Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruptton that is in the world through lust.

2 Cor. 1: 20—For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

2 Cor. 7: 1—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Heb. 10: 23—Let us hold fast the profession of our faith without wavering, for he is faithful that promised.

Josh. 23: 14—And, behold this day I am going the way of all the earth: and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

Rom. 8: 32—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

SAVING GRACE.

Titus 2: 11—For the grace of God that bringeth salvation hath appeared to all men.

Rom. 5: 15—But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Eph. 2: 8, 9—For by Grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast.

EVERYDAY FAVOR.

Titus 2: 12—Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

Luke 1: 74, 75—That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

In holiness and righteonsness before him, all the days of our life.

2 Cor. 12: 9—And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

HELP IN SERVICE.

Titus 2:11-14—For the grace of God that bringeth salvation hath appeared to all men.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Col. 1: 10, 11—That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

John 15: 16—Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and

bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it to you.

HEAVENLY COMFORT.

Isa. 66: 13—As one whom his mother comforteth, so will I comfort you.

John 14: 18—I will not leave you comfortless; I will come to you.

2 Cor. 1: 3, 4—Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

REST OF SOUL.

Jer. 6: 16—Thus, saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Matt. 11: 28-30 (R. V.)—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Heb. 4: 3—For we which have believed do enter into rest.

IMPARTED STRENGTH.

Isa. 41: 10—Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

2 Cor. 12: 9, 10 (R. V.)—My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

Deut. 33: 27—The eternal God is thy refuge, and underneath are the everlasting arms.

HEAVENLY WISDOM.

Dan. 2: 20-22—Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his:

And he changeth the times and the seasons; he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.

Prov. 2: 3-6—Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as for hidden treasures;

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding.

James 1: 5-7—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive anything of the Lord.

DIVINE PROTECTION.

Psalm 91: 2-7—I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Isa. 43: 2—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

2 Tim. 3: 10, 11—But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience.

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

ETERNAL RICHES.

2 Cor. 8: 9—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Rev. 3: 17, 18—Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.

Phil. 4: 19—But my God shall supply all your need according to his riches in glory by Christ Jesus.

GARMENTS OF SALVATION.

Matt. 22: 11-13—And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

Rev. 3: 18—And white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.

Isa. 61: 10—I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

WONDERFUL PEACE.

Eph. 2: 13-17—But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and

hath broken down the middle wall of partition between us;

Having abolished in his flesh the enmity, even the law of commandment contained in ordinances; for to make in himself of twain one new man, so making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

And came and preached peace to you which were afar off, and to them that were nigh.

2 Cor. 5: 18, 19—And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation,

To-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Rom. 5: 1—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

HEAVENLY JOY.

Jer 31: 13—Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Rom. 15: 13—Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

John 15: 11—These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

SPIRITUAL DISCERNMENT.

Psalm 146: 8—The Lord openeth the eyes of the blind, the Lord raiseth them that are bowed down.

Luke 4: 18, 19—The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.

Eph. 1: 17, 18—That the God of our Lord Jesus Christ, the father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

The eyes of your understanding being enlightened:

that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in saints.

Rev. 3: 18—And anoint thine eyes with eyesalve, that thou mayest see.

HEAVENLY LIGHT.

John 12: 46—I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John 8: 12—Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 3: 19 (R. V.).—And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

2 Cor. 4: 4—In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

IMPUTED RIGHTEOUSNESS.

Matt. 5: 20—For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Rom. 10: 3—For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Matt. 6: 33—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Rom. 4: 6-8—Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin.

DIVINE GUIDANCE.

Psalm 25: 9—The meek will he guide in judgment: and the meek will he teach his way.

Isa. 58: 11—And the Lord shall guide thee continu-

ally, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Luke 1: 79—To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

John 16: 13—Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

CHRIST'S COMPANIONSHIP.

1 Cor. 1: 9—God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

John 14: 23—Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Rev. 3: 20—Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

1 Jhon 1: 3-7—That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

FINAL VICTORY.

2 Tim. 1: 10—But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.

John 8: 51—Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

John 11: 26—And whosoever liveth and believeth in me shall never die. Believest thou this?

1 Cor. 15: 54, 55—So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

ETERNAL GLORY.

Matt. 19: 28—And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Rom. 8: 17—And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

2 Cor. 4: 16-18—For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

GLORIOUS REWARDS.

Matt. 25: 14-30—For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two. and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them five other talents.

And likewise he that had received two, he also gained other two.

But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents.

For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

1 Cor. 3: 11-15—For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

2 Tim. 4: 6-8—For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

HEAVEN FOR OUR HOME.

John 14: 1-3—Let not your heart be troubled: ye believe in God, believe also in me.

John 14: 1, 3—In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

I. Peter 1: 3-5—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the ressurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

2 Cor. 5: 1-3—For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked.

Rev. 21:1-4—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

MAN.

CREATED.

Gen. 1: 26, 27—And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

Gen. 2: 17—And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

FIRST TRANSGRESSION.

Gen. 2: 7—But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen. 3: 4-6—And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Gen. 3: 8-10—And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Gen. 3: 16-19—Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast heark-

ened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Gen. 3: 24—So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

WHAT SIN IS.

I. John 5: 17—All unrighteousness is sin.

I. John 3: 4—Whosoever committith sin trangresseth also the law: for his sin is the transgression of the law.

Jas. 4: 17—Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

ALL UNDER CONDEMNATION.

Rom. 5: 16, 18—And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. . . Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Rom. 3: 19—Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

Rom. 3: 12, 23—They are all gone out of the way, they are together become unprofitablet there is none that doeth good no not one. . . . For all have sinned, and come short of the glory of God.

Eccl. 7:20—For there is not a just man upon earth, that doeth good, and sinneth not.

Jas. 2: 10—For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all

LOVE OF SIN.

John 3:19,20—And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Job 20: 12, 13—Though wickedness be sweet in his mouth, though he hide it under his tongue. Though he spare it, and forsake it not, but keep it still within his mouth.

Ps. 36:4—He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Hos. 4:8—They eat up the sin of my people, and they set their heart on their iniquity.

John 12:43—For they loved the praise of men more than the praise of God.

DEFILED BY SIN.

Gen. 6:5 (R. V.)—And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Psalm 14:2,3—The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one.

Isa. 1:5,6—Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.

Rom. 3:11-19—There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulcher; with their tongues they have used deceit, the poison of asps is under their lips:

Whose mouth is full of cursing and bitterness:

Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace have they not known:
There is no fear of God before their eyes.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Tit. 1:15—Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Mark 7:20-23—And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.

Isa. 59:2,3—But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

Eph. 4:17,19—This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, . . . Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Rev. 21:27—And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life.

LOST AND HELPLESS.

Isa. 53:6—All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Ps. 119:176—I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments.

II. Cor 4:3—But if our gospel be hid, it is hid to them that are lost.

Jer. 13:23—Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

Jer. 2:22—For though thou wash thee with niter, and

take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

Micah. 6:6, 7—Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

Micah 6: 6, 7—Will the Lord be pleased with thousands of rams, or with ten thousand of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

Isa. 64: 6—But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Psa. 49: 7, 9—None of them can by any means redeem his brother, nor give to God a ransom for him; That he should still live forever, and not see corruption.

Psa. 143: 2—And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

John 6: 44—No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Eph. 2: 12—That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world.

JUDGMENT FOR SIN.

Amos 7: 7—Thus he showed me; and, behold, the Lord stood upon a wall made by a plumb-line in his hand.

Prov. 16: 2—All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

Dan. 5: 27—Thou art weighed in the balances and art found wanting.

Rom. 14: 12—So then every one of us shall give account of himself to God.

Matt. 12: 41—The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here.

Acts 24: 25—And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

John 5: 28, 29, (R.V.)--Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done ill, unto the resurrection of judgment.

Rev. 20: 12—And I saw the dead, small and great stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

RESULTS OF SIN.

IN THIS LIFE.

II. Chr. 15: 5--And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

Gen. 32: 7—Then Jacob was greatly afraid and distressed.

Mark 6: 16—But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

Gal. 6: 7—Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

Hos. 8: 9—For they have sown the wind, and they shall reap the whirlwind.

Isa. 55: 2—Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?

Prov. 28: 13—He that covereth his sins shall not prosper.

Eccl. 9: 18—But one sinner destroyeth much good.

Rom. 1: 28—And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.

John 3: 18, 19—He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

DEATH.

Rom. 5: 12—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Prov. 27: 1—Boast not thyself of to-morrow; for thou knowest what a day may bring forth.

II. Kings 20: 1—Thus saith the Lord, Set thine house in order: for thou shalt die and not live.

Ps. 90: 12—So teach us to number our days, that we may apply our hearts unto wisdom.

IN ETERNITY.

Ezek. 18: 20—The soul that sinneth it shall die.

Prov. 11: 21—Though hand join in hand, the wicked shall not be unpunished.

Matt. 16: 26—For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Luke 12: 5—But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you fear him.

Psa. 9: 17—The wicked shall be turned into hell, and all the nations that forget God.

Psa. 11: 6—Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.

II. Thes. 1: 7-9—And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Matt. 25: 41—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Matt. 25: 46—And these shall go away into everlasting punishment.

I. Cor. 6: 9, 10—Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Luke 16: 22-31—And it came to pass, that the beg-

gar died and was carried by the angels into Abraham's bosom: the rich man also died and was buried, and in hell he lifted up his eyes, being in torments; and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame, But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted. and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

(From revise version.)

Matt. 10: 28—And be not afraid of them which kill the body but are not able to kill the soul, but rather fear him which is able te destroy both soul and body in hell.

Matt. 18: 9—And if thine eye causeth thee to stumble, pluck it out and cast it from thee; it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

Matt. 23: 33—Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell.

Luke 16: 23—And in Hades he lifted up his eyes, being in torments, and seeth Abraham and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

2 Pet. 2: 4—For if God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but pre-

served Noah, with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turned the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly.

Rev. 20: 15—And if any man was not found written in the book of life he was cast into the lake of fire.

Rev. 21: 8—But for the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, their part shall be in the lake which burneth with fire and brimstone: which is the second death.

NO SECOND PROBATION.
(R.V.)

Luke 16: 26—But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which pass from hence to you may not be able and that none may cross over from hence to us.

Matt. 25: 46—And these shall go away into eternal punishment, but the righteous into eternal life.

Rev. 22: 11—He that is unrighteous let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous let him do righteousness still: and he that is holy let him be made holy still.

OBJECTIONS.

1 "I don't believe God made man to damn him."

Gen. 1: 27—So God created man in his *own* image, in the image of God created he him.

Ecc. 7: 29—Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Ezek. 33: 11—Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?

John 3: 16—For god so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2 "I don't believe a merciful God would make a hell for mankind."

Matt. 25: 41—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

3 "I don't believe God will send his children to hell."

John 8: 44—Ye are of your father the devil, and the lusts of your father ye will do.
Matt. 13: 38—The tares are the children of the wicked one.
1 John 3: 8—He that committeth sin is of the devil.

4 "I don't believe sin deserves eternal punishment."

Jas. 3: 5—Behold how great a matter a little fire kindleth.
Rom. 3: 12—They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
Matt. 3: 12—He will burn up the chaff with unquenchable fire.
Matt. 13: 30—Gather ye together first the tares, and bind them in bundles to burn them.
Jude 12: 13—These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots:
Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.
2 Pet. 2: 12—But these, as natural brute beasts made to be taken and destroyed.
Luke 19: 27—But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

THE SELF RIGHTEOUS.

1 John 1: 8—If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Luke 18: 10-14—Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood up and prayed thus with himself: God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Rom. 5: 12—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Psa. 51: 5—Behold, I was shapen in iniquity: and in sin did my mother conceive me.

Rom. 3: 9-12—For we have before proved both Jews and Gentiles, that they are all under sin;

As it is written, There is none righteous; no not one:

There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one.

Matt. 15: 19—For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Jer. 2: 22—For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

Isa. 64: 6—But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Ezek. 33: 13—When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

THE LAW.

I. NATURE AND PURPOSE OF THE LAW.

Psa. 19: 7—The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple.

Matt. 5: 17-19—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

For verily I say unto you, Till heaven and erath pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

Rom. 3: 19—Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

Rom. 7: 12-14—Wherefore the law *is* holy, and the commandment holy, and just, and good.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

For we know that the law is spiritual:

Rom. 7: 7—Nay, I had not known sin but by the law.

1 Tim. 1: 9-11—Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.

For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

According to the glorious gospel of the blessed God, which was committed to my trust.

James 2: 10—Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

James 2: 14-17—What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

Even so faith, if it have not works, is dead, being alone.

Gal. 3: 24—The law was our schoolmaster, to bring us to Christ, that we may be justified by faith.

FIRST COMMANDMENT.

Ex. 20: 3—Thou shalt have no other gods before me.

COMMENTS.

1 John 2: 15—If any man love the world, the love of the Father is not in him.

Matt. 10: 37—He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me.

Luke 10: 27—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

SECOND COMMANDMENT.

Ex. 20: 4-6—Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me and keep my commandments.

COMMENTS.

1 Cor. 10: 7—Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Col. 3: 5, 6—Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

For which things' sake the wrath of God cometh on the children of disobedience.

THIRD COMMANDMENT.

Ex. 20: 7—Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

COMMENTS.

Matt. 5: 34-37—But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Nor by the earth, for it is God's footstool; neither by Jerusalem, for it is the city of the Great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Zech. 5: 3—Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

FOURTH COMMANDMENT.

Ex. 20: 8-11—Remember the Sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

COMMENTS.

Isa. 58: 13, 14—If thou turn away thy foot from the Sabbath, *from* doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the

earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*.

Acts 20: 7—And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Cor. 16: 2—Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

Rev. 1: 9-11—I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last.

FIFTH COMMANDMENT.

Ex. 20: 12—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

COMMENTS.

Prov. 23: 22—Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Prov. 28: 24—Whoso robbeth his father or his mother, and saith, *it is* no transgression; the same *is* the companion of a destroyer.

Prov. 30: 17—The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley sahll pick it out, and the young eagles shall eat it.

I Tim. 5: 4—But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

Prov. 20: 20—Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

SIXTH COMMANDMENT.

Ex. 20: 13—*Thou shalt not kill.*

COMMENTS.

Matt. 5: 21, 22—Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool shall be in danger of hell fire.

John 3: 15—Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

SEVENTH COMMANDMENT.

Ex. 20: 14—*Thou shalt not commit adultery.*

COMMENTS.

Matt. 5: 27, 28—Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

Matt. 5: 32—But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Rom. 7: 3—So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress.

Mal. 2: 14-16—Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dwelt treacherously: yet *is* she thy companion, and the wife of thy covenant.

And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

For the Lord, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit that ye deal not treacherously.

Ecc. 7: 26—And I find more bitter than death the woman whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her, but the sinner shall be taken by her.

Ephe. 5: 5, 6—For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an

idolator; hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Rom. 1: 26,27—For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Heb. 13: 4—Marriage *is* honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Job 31: 1—I made a covenant with mine eyes; why then should I think upon a maid?

James I: 14, 15—But every man is tempted when he is drawn away of his own lust and enticed.

Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Prov. 6: 23-29—For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.

Can a man take fire in his bosom, and his clothes not be burned?

Can one go upon hot coals, and his feet not be burned?

So he that goeth into his neighbour's wife; whosoever toucheth her shalt not be innocent.

EIGHTH COMMANDMENT.

Ex. 20: 15—*Thou shalt not steal.*

COMMENTS.

Deut. 25: 13-16—Thou shalt not have in thy bag divers weights, a great and a small:

Thou shalt not have in thine house divers measures, a great and a small.

But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which thy God giveth thee.

For all that do such things, *and* all that do unrighteously, *are* an abomination unto the Lord thy God.

Psa. 37: 21—The wicked borroweth and payeth not again: but the righteous sheweth mercy, and giveth.

Prov. 3: 27, 28—Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

Say not unto thy neighbour, Go, and come again: and to-morrow I will give; when thou hast it by thee.

Rom. 13: 6-8—For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man anything.

Prov. 20: 14—*It is* naught, *it is* naught, saith the buyer: but when he is gone his way then he boasteth.

Pro. 29: 24—Whoso is partner with a thief hateth his own soul:

Jas. 5: 4—Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Matt. 23: 14—Woe unto you, scribes and Pharisees, hyprocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

1 Cor. 6: 10—Nor thieves, nor covetous, nor drunkards, nor reveilrs, nor extortioners, shall inherit the kingdom of God.

Mal. 3: 8, 9—Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

Zech. 5: 3, 4—This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the

house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Prov. 21: 6, 7—The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

The robbery of the wicked shall destroy them; because they refuse to do judgment.

Prov. 28: 8—He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

Prov. 11: 26—He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

Prov. 20: 21—An inheritance *may* be gotten hastily at the beginning; but the end thereof shall not be blessed.

Jer. 17: 11—As the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

NINTH COMMANDMENT.

Ex. 20: 16—*Thou shalt not bear false witness against thy neighbor.*

COMMENTS.

1 Tim. 5: 13—And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busy bodies, speaking things which they ought not.

Jas. 1: 26—If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Psa. 15: 1-4—Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. *He that* sweareth to *his own* hurt, and changeth not.

Psa. 101: 5—Whoso privily slandereth his neighbor, him will I cut off;

John 8: 44—Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it.

Acts 5: 4—Thou hast not lied unto men but unto God.

Rev. 21: 8—All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.

TENTH COMMANDMENT.

Ex. 20: 17—Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

COMMENTS.

Rom. 7: 7—For I had not known lust, except the law had said, Thou shalt not covet.

1 Tim. 6: 9, 10—But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in perdition and sorrow.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows.

Isa. 57: 17—For the iniquity of his covetousness was I wroth, and smote him.

1 John 2: 15—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Hab. 2: 9—Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

Mal. 1: 10—Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine alter for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

Matt. 6: 24—No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye annot serve God and mammon.

Matt. 13: 22—He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Matt. 16: 26—For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Isa. 5: 8—Woe unto them that join house to house, that lay field to field till *there be* no place, that they may be placed alone in the midst of the earth!

FOR THE PLEASURE LOVER.

Job. 21: 11-15—They send forth their little ones like a flock, and their children dance.

They take the timbrel and harp, and rejoice at the sound of the organ.

They spend their days in wealth, and in a moment go down to the grave.

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

Prov. 14: 13—Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

Ecc. 2: 1—I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also *is* vanity.

Ecc. 11: 9—Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment.

Isaiah 47: 7-9—And thou saidst, I shall be a lady forever: *so* that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

Therefore hear now this, *that thou art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood.

Matt. 24: 38, 39—For as in the days that were before the flood they were eating and drinking, marrying

and giving in marriage, until the day that Noe entered into the ark.

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Luke 8: 14—And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

Luke 12: 19, 20—I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

But God said unto him, Thou fool, this night shall thy soul be required of thee.

Luke 16: 25—But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

1 Tim. 5: 6—But she that liveth in pleasure is dead while she liveth.

2 Tim. 3: 4—Lovers of pleasures more than lovers of God.

Heb. 11: 25—Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Jas. 4: 4—Know ye not that the friendship of this world is enmity with God? whosoever therefore will be a friend of the world is an enemy of God.

Jas. 5: 5—Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

1 Pet. 2: 11—Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

1 Pet. 4: 3-5—For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.

Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

Who shall give account to him that is ready to judge the quick and the dead.

1 John 2: 15—Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him.

FOR THE CARELESS AND INDIFFERENT.

Heb. 9: 27—It is appointed unto men once to die, but after this the judgment.

2 Cor. 5: 10—For we must all appear before the judgment seat of Christ, that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

Psa. 50: 3, 4—Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Dan. 7: 9, 10—I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the firey flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

2 Thess. 1: 7, 8—And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Rev. 6: 12-17—And I beheld when he had opened the sixth seal; and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood:

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains.

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand?

Rev. 20:11, 15—And I saw a great white throne, and him that sit on it, from whose face the earth and heaven fled away; and there was no place for them.

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire.

Heb. 10:31—*It is* a fearful thing to fall into the hands of the living God.

Ep. 2: 12—Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Heb. 10: 27—A certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

FOR DISOBEYERS.

Jas. 4: 17—Therefore to him that knoweth to do good and doeth *it* not, to him it is sin.

Matt. 7: 26, 27—And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Luke 11:47—And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

John 9:41—Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

John 3: 36—He that believeth not the son shall not see life, but the wrath of God abideth on him.

1 Pet. 4: 17—For the time is come that judgment must begin at the house of God: and if it first

begin at us, what shall the end *be* of them that obey not the gospel of God?

2 Thes. 1: 7-9—And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

FOR SPIRITUALISTS.

Lev. 20: 6—And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and I will cut him off from among his people.

Isaiah 8: 19, 20—And when they shall say unto them, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God, for the living to the dead?

To the law and to the testimony: if they speak not according to this word it is because there is no light in them.

1 Chron. 10: 13, 14—So Saul died for his transgression which he committed against the Lord, *even* against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it:

And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

Matt. 24: 24, 25—For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it *were* possible, they shall deceive the very elect.

Behold, I have told you before.

FOR ROMAN CATHOLICS.

Jno. 3: 3-7—Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily I say unto

thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Marvel not that I said unto thee, Ye must be born again.

1 Jno. 2: 29—If ye knew that he is righteous, ye know that every one that doeth righteousness is born of him.

1 Jno. 3: 9, 14, 17—Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. For whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

I Jno. 5: 4—For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Acts 16: 31—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom. 4: 5—But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

1 Tim. 2: 5—For there is one God, and one mediator between God and men, the man Christ Jesus.

Psa. 32: 5—I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

I Jno. 5: 13—These things have I written unto you that believe on the name of the Son of God: that ye may *know* that ye have eternal life.

Acts 13: 39—And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

John 5: 39—Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

I Pet. 2: 1, 2—Wherefore laying aside all malice, and all guile, and hypocrasies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby.

2 Tim. 3: 13-17—But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

Mark 7: 7, 8, 13—Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: any many other suchlike things ye do. Making the word of God of none effect through your tradition, which you have delivered: and many suchlike things ye do.

Matt. 22: 29—Ye do err, not knowing the scriptures, nor the power of God.

FOR THE JEWS.

Isaiah 53—Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judg-

ment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Zech. 12: 10—And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Dan. 9: 26—And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

FOR THE INTEMPERATE.

Prov. 20: 1—Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

Prov. 23: 21—For the drunkard and glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Prov. 23: 29-35—Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when

it giveth his color in the cup, *when* it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of the mast.

They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Isaiah 5: 11, 12—Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

Isaiah 5:22—Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

Hab. 2: 15—Woe unto him that giveth his neighbor drink, that putteth thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

Rom. 14: 21— It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

1 Cor. 6: 10—Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

CHRIST.

EQUAL WITH GOD.

John 1: 1-3—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made.

John 5: 18—Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

John 5: 26—For as the Father hath life in himself, so hath he given to the Son to have life in himself.

John 19: 7—The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

John 10: 25, 30, 37, 38—Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. . . . I and my Father are one. . . . If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.

John 3: 35—The Father loveth the Son, and hath given all things into his hands.

Phil. 2: 6—Who, being in the form of God, thought it not robbery to be equal with God.

Col. 2: 9—For in him dwelleth all the fulness of the Godhead bodily.

THE NAMES OF JESUS.

Isa. 9: 6—For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Matt. 1: 21,23—And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. . . . And they shall call

his name Emmanuel, which, being interpreted, is, God with us.

Phil. 2: 9-11—Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

MAN'S PROMISED SAVIOR.

Gen. 3: 15—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gen. 49: 10—The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Zech. 13: 1—In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

Luke 2: 10, 11—And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

John 4: 25, 26—The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

John 3: 17—For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

1 John 4: 14—And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Acts. 4: 12—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

John 20: 31—But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

HE DIED FOR OUR SINS.

Rom. 5: 6—For when we were yet without strength, in due time Christ died for the ungodly.

1 Cor. 15: 3—For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.

Rom. 6: 10—For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

HE ROSE FOR OUR JUSTIFICATION.

Rom. 4: 25—Who was delivered for our offenses, and was raised again for our justification.

1 Cor. 15: 17—And if Christ be not raised, your faith is vain; ye are yet in your sins.

1 Peter 1: 21—Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

HE LIVED FOR OUR EXAMPLE.

John 13: 15—For I have given you an example, that ye should do as I have done to you.

Rom. 15: 5—Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.

1 Peter 2: 21-23—For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Who did no sin, neither was guile found in his mouth:

1 Peter 2: 21, 23—Who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously.

HE ASCENDED TO APPEAR FOR US.

Heb. 9: 12, 24—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For Christ is not entered into the holy places made with his hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us.

Heb. 4: 14—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

1 John 2: 1—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

HE EVER LIVETH TO MAKE INTERCESSION.

Isa. 53: 12—And he bare the sin of many, and made intercession for the transgressors.

Rom. 8: 34—Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb. 7. 25—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

HE IS COMING AGAIN IN GLORY.

John 14: 1-3—Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts 1: 10, 11—And while they looked steadfastily toward heaven as he went up, behold, two men stood by them in white apparel:

Which also said, Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

I Thess. 4. 13-18—But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

HE WILL BE MANIFESTED TO JUDGE THE WORLD AND REIGN.

Acts 17: 30, 31—And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Rev. 1: 7—Behold, he cometh with cloulds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Isa. 9: 7—Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

HIS SECOND COMING.

PERSONAL.

John 14: 2, 3—In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also.

John 21: 22—Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

Acts 1: 10, 11—And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.

Mark 8: 38—Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 14: 61, 62—Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

I Thes. 4: 16—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Rev. 1: 7—Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.

BELIEVER'S HOPE.

Tit. 2: 13, 14—Looking for that blessed hope, and the glorious appearing of the Great God and our Savior Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealons of good works.

Heb. 9: 28—So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation.

I. Thes. 1: 10—And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

II. Tim. 4: 6-8—For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

Phil. 3: 20, 21—For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

INCENTIVE TO FAITHFULNESS.

Matt. 24: 42, 44—Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

I. Thes. 3: 12, 13—And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

I. Cor: 1: 7—So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

I. Thes. 5: 2, 4-6, 23—For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober. . . . And the very God of peace sactify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

I. John 2: 28—And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

Rev. 3: 11—Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

CONSOLATION.

Jas. 5: 7, 8—Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

I. Pet. 1: 7—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

I. Cor: 4, 5—Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Col. 3: 4—When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 Thes. 4: 13-18, R. V.—But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump

of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

LOVE OF CHRIST.

TO HIS OWN.

John 15: 9—As the Father hath loved me, so have I loved you: continue ye in my love.

John 13: 1—Having loved his own which were in the world, he loved them unto the end.

Rom. 8: 35-39—Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 John 4: 17—Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

2 Cor. 5: 14—For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.

TO SINNERS.

Rom. 5: 8—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 John 3: 16—Hereby perceive we the love of God, because he laid down his life for us.

1 Tim. 2: 4—Who will have all men to be saved, and to come unto the knowledge of the truth.

2 Pet. 3: 9—The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

Ezek. 33: 11—As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?

PRESENT SAVIOR.

Jer. 29: 13—And ye shall seek me, and find me, when ye shall search for me with all your heart.

Rom. 8: 1—There is therefore now no condemnation to them which are in Christ Jesus.

John 5: 24—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

THE ONLY SAVIOR.

Acts 4: 12—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

John 14: 6—Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

1 John 5: 12—He that hath the Son hath life; and he that hath not the Son of God hath not life.

John 8: 21, 24—Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.

Heb. 2: 3—How shall we escape, if we neglect so great salvation?

JESUS ABLE TO SAVE.

Matt. 1: 21—And thou shalt call his name Jesus: for he shall save his people from their sins.

Rom. 14: 9—For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Acts. 16: 31—Believe on the Lord Jesus Christ, and thou shalt be saved.

Heb. 7: 25—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

2 Tim. 1: 12—For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Jude 24, 25—Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

JESUS WILLING TO SAVE.

1 Tim. 2: 3, 4 (R. V.)—This is good and acceptable in the sight of God our Saviour: who willeth that all men should be saved, and come to the knowledge of the truth.

Matt. 11: 28—Come unto me, all ye that labor and are heavy laden, and I will give you rest.

John 6: 37—And him that cometh to me I will in no wise cast out.

Dan. 2: 44—And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

1 Cor. 15: 24, 25—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

For he must reign, till he hath put all enemies under his feet.

Rev. 22: 17—And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

2 Peter 3: 9—The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

John 3: 16—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

THE DIVINITY OF CHRIST.

MUST BELIEVE THIS.

John 14: 1—Ye believe in God, believe also in me.

John 5: 23—That all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

Acts 16: 31—Believe on the Lord Jesus Christ and thou shalt be saved.

John 3: 18—He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 8: 24—I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

John 3: 36—He that believeth not the Son shall not see life, but the wrath of God abideth on him.

1 John 2: 22, 23—Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father.

1. TESTIMONY OF THE OLD TESTAMENT.

Isa. 6: 1-3—In the year that king Uzziah died, I saw also the Lord sitting upon the throne, high and lifted up, and his train filled the temple.

Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

John 12: 41—These things said Esaias, when he saw his glory, and spake of him.

Psa. 45: 6, 7—Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Heb. 1: 8—But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Isa. 9: 6—For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isa. 40: 3—The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Matt. 3: 3—For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Matt. 1: 22, 23—Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Isa. 7: 14).

2. TESTIMONY OF THE NEW TESTAMENT.

John 20: 31—But these are written that ye might believe that Jesus is the Christ, the Son of God; and

that believing ye might have life through his name.

Rom. 9: 5—Whoso are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

1 Cor. 15: 47—The first man is of the earth, earthy: the second man is the Lord from heaven.

Phil. 2: 6—Who, being in the form of God, thought it not robbery to be equal with God.

Col. 2: 9—For in him dwelleth all the fullness of the Godhead bodily.

1 Tim. 3: 16—And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Titus 2: 13—Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

1 John 5: 20—And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true, God, and eternal life.

4. TESTIMONY OF GOD.

Matt. 3: 17—And, lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

Mark 9: 7—And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

John 12: 28—Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

5. TESTIMONY OF THE HOLY SPIRIT.

Matt. 3: 16—And Jesus when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

6. TESTIMONY OF JESUS HIMSELF.

John 5: 22, 23—For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

Matt. 16: 15-17—And he said unto them, Whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said: Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my father which is in heaven.

John 5: 17, 18—But Jesus answered them, My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

John 10: 30, 33—I and my Father are one.

The Jews answered him, saying, For a good work we stone thee not but for blasphemy; and because that thou, being a man, makest thyself God.

John 4: 25, 26—The woman said unto him, I know that Mesias cometh, which is called Christ: when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he.

John 14: 8, 9—Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Matt. 26: 63, 64—And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us that thou be the Christ, the Son of God.

Jesus saith unto him, Thou hast said:

John 5: 25, 26—Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself.

7. TESTIMONY OF ANGELS.

Luke 1: 32—He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

Luke 2: 11—For unto you is born this day in the city of David a Savior, which is Christ the Lord.

8. TESTIMONY OF DEVILS.

Mark 3: 11—And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

Mark 5: 7—What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

9. TESTIMONY OF PERSONS WHO SAW AND TALKED WITH HIM.

John 1: 34—[John the Baptist]. And I saw and bare record that this is the Son of God.

John 1: 49—Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Matt. 16: 16—Then Simon Peter answered and said, Thou art the Christ, the Son of the living God.

John 11: 27—She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. [Martha].

Mark 15: 39—And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

John 20: 28—And Thomas answered and said unto him, My Lord and my God.

10. TESTIMONY OF OTHERS.

PILATE, who examined him, said, "I find no fault in Him,"

PILATE'S WIFE said to Pilate, "Have nothing to do with this just man."

JUDAS, who betrayed him, said, "I have betrayed innocent blood."

VOLTAIRE, the noted infidel, cried out on his death bed, "O Christ! O, Jesus Christ!"

JOSEPHUS, the great Jewish historian, says, "Now there was about this time Jesus, a wise man—if it be lawful to call him a man—for he performed many wonderful works. He was the teacher of such men as received the truth with pleasure. He drew over to Him many of the Jews, and also many of the Gentiles. This was the Christ."

JEAN PAUL RICHTER, a great literary writer, says, "The life of Christ concerns Him, who being the holiest among the mighty, the mightiest among the holy, lifted, with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."

ROSSEAU bears this beautiful testimony to the great worth of Jesus, "How petty are the books of the

philosophers, with all their pomp, compared with the Gospel! Can it be that writings at once so sublime and so simple are the work of men? Men do not invent like this; and the fact respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. Yes, if the death of Socrates be that of a sage, the life and death of Jesus are that of a God."

NAPOLEON, though no active friend to Jesus or his cause, when in exile in St. Helena, this man of gigantic intellect and great force of character, expresses freely his thoughts as to Christ's divinity, "I think I understand something of human nature," said he, "and I tell you all these—the heroes of antiquity—were men and I am a man; but no one is like him. Jesus Christ was more than man. Alexander, Charlemagne, and myself founded great empires; but upon what did the creation of our great genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day, millions would die for Him. Men wonder at the conquests of Alexander, but here is a conqueror who draws men to himself for their highest good, who unites to himself not a nation, but the whole human race."

11. HIS WORKS AND ACTS.

John 10: 38—But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

Matt. 8: 26—Then he arose and rebuked the winds and the sea; and there was a great calm.

John 11: 43, 44—And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth.

Matt. 9: 2—And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee.

Rom. 1: 4—And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

Matt. 14: 33—Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

12. CHRISTIAN EXPERIENCE.

John 6: 67-69—Then Jesus said unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life?

And we believe and are sure that thou art that Christ, the son of the living God.

John 4: 29, 41, 42—Come and see a man which told me all things that ever I did: is not this the Christ?

And many more believed because of his own words;

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

John 20: 27, 28—Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

THE ATONEMENT.

1. THE NECESSITY FOR CHRIST.

1. SIN MUST BE PUNISHED.

(1.) It ought to be punished. Justice ought to be done.

Rom. 1: 32—Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

(2.) The nature of sin necessitates it.

James 1: 15—Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

(3.) God's nature requires it.

Deut. 25: 16—For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

Hab. 1: 13—Thou art of purer eyes than to behold evil, and canst not look on iniquity.

2. THE PENALTY FOR SIN.

Gen. 2: 17—But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die.

Exod. 32: 33—And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Rom. 1: 18—For the wrath of God is revealed from heaven against all ungodlin ss and unrighteousness of men who hold the truth in unrighteousness.

3. THE STATE OF MANKIND.

Psa. 14: 2, 3—The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one.

Rom. 5: 12—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Eph. 2: 12—Without Christ, being aliens from the commonwealth of Israel, and strangers from the covedants of promise, havimg no hope, and without God in the world.

1 John 5: 19—And we know that we are of God, and the whole world lieth in wickedness.

4. CHRIST MUST COME AND DIE AND RISE AGAIN OR MANKIND PERISH.

1 Cor. 15: 17, 18—And if Christ be not raised, your faith is vain: ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

John 3: 16—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

II. THE MEANING OF CHRIST'S DEATH.

1. OUR SINS WERE CHARGED TO HIM AND HE WAS TREATED BY GOD AS A SINNER. HE DIED IN OUR PLACE AS THOUGH GUILTY.

2 Cor. 5: 21—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

Gal. 3: 13—Being made a curse for us: For it is written, Cursed is every one that hangeth on a tree.

Isa. 53: 5, 6—But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All, we like sheep have gone astray and the Lord hath laid on him the iniquities of us all.

2. HE GAVE HIMSELF A RANSOM FOR US. WE WERE CARNAL. SOLD UNDER SIN, CHRIST RANSOMED OUR SOULS FROM THE BONDAGE OF DEATH.

Acts 20: 28—The church of God which he hath purchased with his own blood.

Matt. 20: 28—Even as the Son of man came not to be ministered unto, but to minister, and to give his life as a ransom for many.

Rev. 5: 9—And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation.

3. BY HIS DEATH HE MADE RECONCILIATION BETWEEN GOD AND MAN.

2 Cor. 5: 19—God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and having committed unto us the word of reconciliation.

Rom. 5: 10—For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.

Eph, 2: 16—And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.

III. ALL THIS BY SHEDDING HIS BLOOD.

Matt. 26: 28—For this is my blood of the new testament, which is shed for many for the remission of sins.

Col. 1: 20—Made peace through the blood of his cross.

Col. 1: 14—In whom we have redemption through his blood, even the forgiveness of sins:

Eph. 2: 13—But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

Rom. 5: 9—Justified by his blood.

Heb. 9: 12—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

1 John 1: 7—The blood of Jesus Christ, his son, cleanseth us from all sin.

Heb. 10: 19, 20—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

Rev. 11: 11—And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

REFUSERS OF CHRIST.

Heb. 12. 25—See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him who speaketh from heaven.

Rom. 2: 4, 5—Despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?

But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

Heb. 10: 28—He that despised Moses' law died without mercy under two or three witnesses.

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace.

Isa. 45: 9—Woe onto him that striveth with his Maker.

Prov. 1: 24-28—Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

But ye have set at nought all my counsel, and would none of my reproof:

I also will laugh at your calamity; I will mock when your fear cometh;

When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.

SALVATION.

INVITATION TO BE SAVED.

Isa. 55: 1—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.

Luke 14: 17, 21-23—And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. . . . Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

Mark 10: 49—And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

Matt. 11: 28-30—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Rev. 22: 17—And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

John 1: 46—And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Num. 10: 29—Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.

PRESENT SALVATION.

2 Cor. 6: 2—For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.

Luke 19: 9—And Jesus said unto him, This day is salvation come to this house.

John 3: 36—He that believeth on the Son hath everlasting life.

Jer. 29: 13—And ye shall seek me, and find me, when ye shall search for me with all your heart.

1 John 3: 2—Beloved, now are we the sons of God.

John 6: 37—Him that cometh to me I will in no wise cast out.

SALVATION THROUGH GRACE.

Jon. 2: 9—Salvation is of the Lord.

John 1: 17—For the Law was given by Moses, but grace and truth came by Jesus Christ.

Acts 15: 11—We believe that through the grace of the Lord Jesus Christ we shall be saved.

Eph. 2: 8, 9—For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.

Rom. 5: 15, 20—But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . Moreover the law entered, that the offence might abound. But where sin abounded grace did much more abound.

Tit. 3: 7—That, being justified by his grace, we should be made heirs according to the hope of eternal life.

Eph. 1: 7—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

1 Cor. 15: 10—By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

1 Pet. 5: 10—But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

CONDITIONS OF SALVATION.

REPENTANCE.

Acts 20: 20, 21—And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Mark 1: 15—The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts 2: 38—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 17: 30—And the times of this ignorance God winked at; but now commandeth all men every where to repent.

Luke 24: 47—And that repentance and remission of sins should be preached in his name among all nations.

Ezek. 18: 30-32—Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

Rom. 2: 4—Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

Acts 8: 22—Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Acts 3: 19—Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

2 Cor. 7: 10—For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

FAITH.

Acts 16: 31—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Luke 7: 50—And he said to the woman, Thy faith hath saved thee; go in peace.

Mark 16: 16, (R. V.)—He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

John 1: 12—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

John 5: 24—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me,

hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Rom. 10: 17—So then faith cometh by hearing, and hearing by the word of God.

Rom. 4: 5—But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Mark 5: 36—As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Heb. 11: 6—Without faith it is impossible to please nim: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

PRAYER.

Rom. 10: 13—For whosoever shall call upon the name of the Lord shall be saved.

Isa. 55: 6—Seek ye the Lord while he may be found, call ye upon him while he is near.

Psa. 51: 10—Create in me a clean heart, O God; and renew a right spirit within me.

Psa. 25: 11—For thy name's sake, O Lord, pardon mine iniquity; for it is great.

Psa. 116: 4, 5—Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful.

Luke 18: 13, 14—And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other.

Luke 23: 42; 43—And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

CONFESSION.

Lev. 5: 5—And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

1 John 1: 8, 9—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Rom. 10: 9, 10—That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine

heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

1 John 4: 15—Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Matt. 10: 32, 33—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

WILLINGNESS TO OBEY.

Jer. 7: 23—Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

Rom. 6: 16, 17—Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

John 7: 17—If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Jas. 2: 20, 24—But wilt thou know, O vain man, that faith without works is dead? . . . Ye see then how that by works a man is justified, and not by faith only.

BENEFITS OF SALVATION.

ETERNAL LIFE.

John 10: 10—I am come that they might have life, and that they might have it more abundantly.

Rom. 6: 23—The gift of God is eternal life through Jesus Christ our Lord.

John 3: 14, 15—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

John 5: 24—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

1 John 5: 12—He that hath the Son hath life; and he that hath not the Son of God hath not life.

John 17: 3—And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1 John 3: 14—We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

Gal. 2: 20—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

FORGIVENESS.

Psa. 103: 2, 3—Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities.

Eph. 4: 32—And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Col. 1: 14—In whom we have redemption through his blood, even the forgiveness of sins.

Col. 2: 13—And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

FREEDOM FROM SIN.

John 8: 32, 36—And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed.

Rom. 6: 14—For sin shall not have dominion over you: for ye are not under the law, but under grace.

Gal. 5: 1—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Gal. 4: 3-5—Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

Rom. 8: 15—For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

2. Cor. 3: 17—Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

CLEANSING.

1 John 1: 7—But if we walk in the light, as he is in the light, we have fellowship one with another, and

the blood of Jesus Christ his Son cleanseth us from all sin.

Tit. 3: 5—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

1 Cor. 6: 11—And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Rev. 7: 14—These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

PEACE.

John 16: 33—These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

John 14: 27—Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Eph. 2: 14—For he is our peace.

Rom. 5: 1—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Phil. 4: 7—And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

2. Thes. 3: 16—Now the Lord of peace himself give you peace always by all means.

STRENGTH.

Eph. 6: 10—Finally, my brethren, be strong in the Lord, and in the power of his might.

Psa. 27: 1—The Lord is the strength of my life; of whom shall I be afraid?

2 Cor. 12: 9—And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Phil. 4: 13—I can do all things through Christ which strengtheneth me.

LIGHT.

1 Thes. 5: 5—Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Eph. 5: 8—For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

John 8: 12—Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

1 Pet. 2: 9—But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

FOOD.

John 6: 48-51, 54-58—I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

COURAGE.

Isa. 50: 7—For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

Acts 5: 29—Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Acts 21: 13—Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Rom. 1: 16—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

JOY IN SERVICE.

Psa. 4: 7—Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

Luke 1: 46, 47—And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

I. Pet. 1: 8—Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

Phil. 3: 3—For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

John 15: 11—These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

VICTORY.

I. John 4: 4—Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world.

I. John 5: 4—For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

I. Cor. 15: 57—But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

ETERNAL REWARD.

Heb. 4: 9—There remaineth therefore a rest to the people of God.

Col. 1: 12—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

1. Pet. 5: 4—And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Matt. 25: 34—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

I. Cor. 13: 12—For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

JUSTIFICATION.

Rom. 8: 33—It is God that justifieth.

Isa. 53: 11—By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Gal. 2: 16—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Rom. 5: 9—Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom. 10: 4—For Christ is the end of the law for righteousness to every one that believeth.

Acts 13: 39—And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Tit. 3: 7—That, being justified by his grace, we should be made heirs according to the hope of eternal life.

Rom. 4: 5—But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom. 5: 1—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

REGENERATION.

ITS NECESSITY.

Gen. 6: 5—And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

John 3: 3—Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Rom. 8: 7, 8—Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

I. Cor. 2: 14—But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

ITS SOURCE.

I. Cor. 4: 15—For in Christ Jesus I have begotten you through the gospel.

John 1: 13—Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Tit. 3: 5—Not by works of righteousness which we

have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

HOW DESCRIBED.

Ezek. 36: 26—A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh.

II. Cor. 5: 17—Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

Gal. 6: 15—For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

Col. 3: 1—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Eph. 2: 1-5—And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).

ITS EFFECTS.

I. John 3: 9—Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

I. John 5: 18—We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself; and that wicked one toucheth him not.

Col. 3: 10—And have put on the new man, which is renewed in knowledge after the image of him that created him.

I. John 4: 7—Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

Eph. 4: 24—And that ye put on the new man, which after God is created in righteousness and true holiness.

L. of C.

BY THE WORD.

Psa. 19: 7—The law of the Lord is perfect, converting the soul.

Jas. 1: 18—Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

I. Pet. 1: 23—Being born again, not of corruptible seed, but of incurruptible, by the word of God, which liveth and abideth forever.

ADOPTION.

2 Cor. 6: 17, 18—Wherefore come out from among them, and be ye separate, saith the the Lord, and touch not the unclean thing; and I will receive you.

And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Gal 3: 26—For ye are all the children of God by faith in Christ Jesus.

Gal. 4: 6—And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Rom. 8: 16, 17—The Spirit himself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

I. John 3: 1, 2—Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

SEPARATION.

Exod. 33: 16—For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

2 Cor. 6: 14-18—Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Matt. 6: 24—No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other.

1 John 2: 15-17—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

James 4: 4, (R. V.)—Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God.

SANCTIFICATION.

1 Pet. 1: 13-16—Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy.

1 Cor. 6: 11, (R. V.)—And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

2 Tim. 2: 21—If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.

1 Thes. 5: 23—And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming our Lord Jesus Christ.

2 Cor. 7: 1—Having therefore these promises, dear-

ly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

1 Cor. 1: 30—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

John 17: 19—And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Heb. 13: 12—Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Heb. 10: 10—By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

CHRISTIAN PERSEVERANCE.

Heb. 12: 1, 2—Wherefore, seeing wo also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Phil. 3: 12-14—Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Eph. 6: 18—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Rev. 3: 10, 11—Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

CHRISTIAN PRESERVATION.

THE SPIRIT IS LIFE—Rom. 8: 10—And if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness.

SIN NOT IMPUTED TO BELIEVER—Rom. 4: 7, 8—Saying, Blessed are they whose inquities are forgiven,

and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

BELIEVER NOT CONDEMNED—Rom. 8: 1, 2—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.

BELIEVER POSSESSES LIFE AND PEACE—Rom. 8: 6—For to be carnally minded is death; but to be spiritually minded is life and peace

HIS SINS ARE FORGIVEN—1 John 2: 12—I write unto you, little children, because your sins are for given you for his name's sake.

GOD WORKS IN US—Phil. 2: 13—For it is God which worketh in you both to will and to do of his good pleasure.

UNITY OF CHRIST AND BELIEVER—1 John 4: 4—Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

OVERCOMES THE WORLD—1 John 5: 5—Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

A PLAIN ASSERTION—1 John 5: 11, 12—And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

DEVIL CANNOT TOUCH HIM—1 John 5: 18, 20—We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

HAVE ADVOCATE WITH THE FATHER—1 Jno. 2: 1—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

WILL KEEP THAT COMMITTED TO HIM—2 Tim. 1: 12—For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

LIFE HID WITH CHRIST IN GOD—Col. 3: 3—For ye are dead, and your life is hid with Christ in God.

GOD IS EVER FOR US—Jno. 8: 31-39—Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

THEY SHALL NEVER PERISH—John 10: 27-29—My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

WILL PERFORM THE GOOD WORK—Phil. 1: 6—Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

IN CHRIST IS NO SIN—1 Jno. 3: 5, 6, 24—And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

KEPT BY THE POWER OF GOD—1 Peter 1: 4, 5—To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

SEALED TILL THE DAY OF REDEMPTION—Eph. 4:

30—And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

HOPE AN ANCHOR TO THE SOUL—Heb. 6: 19—Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail;

GOD CANNOT LIE—Matt. 7: 23—And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

THIS DOCTRINE IS A BLESSING—1 John 3: 3—And every man that hath this hope in him purifieth himself, even as he is pure.

HELPS FOR TRUE INQUIRERS.

Publican, Luke 18: 13—He is humble.

Jailor, Acts 16, 30—He is anxious to be saved immediately.

Saul, Acts 9, 6--He is willing to do anything.

I. GOD'S PROVISION FOR OUR SALVATION.

John 3: 16-17—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

Rom. 5: 8—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

2 Cor. 5: 21—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

I John 5: 11—And this is the record that God hath given to us eternal life, and this life is in his Son.

II. WHAT CHRIST DID AND WON FOR US

Isaih 53: 5, 6—But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

1 Pet. 2: 24—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed.

Gal. 3: 13—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Col. 2: 14—Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to the cross:

Eph. 1: 7—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

III. WHAT WE ARE TO DO.

Isa. 45: 22—Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else.

John 3: 14, 15—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

Acts 10: 43—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 13: 38,39—Be it known unto you therefore, men and brethren, through this man is preached unto you the forgiveness of sins:

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Acts 16: 31—Believe on the Lord Jesus Christ, and thou shalt be saved.

John 1: 12—But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.

Rom. 5: 1—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

I. THE INQUIRERS DIFFICULTIES.

I. "MY SINS ARE IN MY WAY."

Isa. I: 18—Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Heb. 10: 17—And their sins and iniquities will I remember no more.

Isa. 43: 25—I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Mic. 7: 18, 19—Who is a God like unto thee, that par-

doneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy.

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

OUR SINS NOT IMPUTED TO US—2. Cor. 5: 19—To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

OUR SINS LAID ON CHRIST—Isa. 53: 6—All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

OUR SINS BORNE BY CHRIT—1 Peter 2: 24—Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed.

OUR SINS ARE COVERED—Rom. 4: 7—Saying, blessed are they whose iniquities are forgiven, and whose sins are covered.

OUR SINS ARE REMITTED—Acts 10: 43—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

OUR SINS ARE REMOVED—Psa. 103: 12—As far as the east is from the west, so far hath he removed our transgressions from us.

OUR SINS HAVE PASSED AWAY—Zech. 3: 4—And he answered and spake unto those that stood before him saying, Take away the filty garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

OUR SINS ARE SUBDUED—Mich. 7: 19—He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

OUR SINS ARE PUT AWAY—Heb. 9: 26—For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

OUR SINS ARE TAKEN AWAY—Isa 6: 7—And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

OUR SINS CAST BEHIND GOD'S BACK—Isa. 38: 17—Behold for peace I had great bitterness; but thou hast

in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

OUR SINS ARE FINISHED—Dan. 9: 24—Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the most holy.

OUR SINS ARE BLOTTED OUT—Isa. 43: 25—I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

OUR SINS ARE BLOTTED OUT AS A THICK CLOUD—Isa. 44: 22—I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

OUR SINS ARE PURGED—Heb. 1: 3—Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high.

OUR SINS ARE WASHED AWAY WITH BLOOD—Rev. 1:5—And from Jesus Christ who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

OUR SINS SOUGHT FOR AND NOT FOUND—Jer. 50: 20—In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

OUR SINS NOT REMEMBERED—Heb. 8: 12—For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

II. "CAN THIS MEAN ME?"

John 3: 16—God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

Rev. 3: 20—Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me.

Rev. 22: 17—And the spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

John 6: 37—And him that cometh to me I will in no wise cast out.

III. "BUT I FEEL SO UNWORTHY."

Matt. 9: 12—But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Luke 19: 10—For the Son of man is come to seek and to save that which was lost.

I Tim. 1: 15—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

IV. "I'D BE A CHRISTIAN IF I THOUGHT I COULD LIVE RIGHT."

Phil. 4: 13—I can do all things through Christ which strengthened me.

V. "BUT I HAVN'T REPENTED ENOUGH."

Luke 23: 42, 43—And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

VI. "I'M AFRAID I HAVE SINNED AWAY MY DAY OF GRACE."

Ezek 18: 21-23—But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

All his trangressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

VII. "I SHOULD HAVE OBSTACLES TO ENCOUNTER."

Heb. 13: 5, 6—He hath said, I will never leave thee. nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Matt. 10: 28—And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

VIII. "I'LL TRY TO DO RIGHT AND BECOME A CHRISTIAN."

Rom. 4: 5—But to him that worketh not, but believ-

eth on him that justifieth the ungodly, his faith is counted for righteousness.

Heb. 4: 10—For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

"IX. "MY BAD HABITS KEEP ME FROM COMING."

Ezek. 36: 25-27—Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

X. "I AM TOO WEAK AND SINFUL."

Isaiah 41: 10, 13, 14—Fear thou not; for I am with thee, be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

XI. "I SHOULD BE UNABLE TO HOLD OUT."

John 10: 27-30—My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my father are one.

Jude 24, 25—Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen.

Isa. 12: 2—Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation.

Phil. 1: 6—Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

XII. "I FEAR I WOULD CONTINUE TO SIN."

I John 2: 1—My little children these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous.

Isa. 53: 12—And he bare the sin of many, and made intercession for the transgressors.

I John 1: 9—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

XIII. "IF I ACCEPT CHRIST, THEN WHAT SHALL I DO?"

Acts 2: 21—Whosoever shall call on the name of the Lord shall be saved.

Rom. 10: 9-11—If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation.

For the Scripture saith, Whosoever believeth on him shall not be ashamed.

2 Cor. 6: 17, 18—Wherefore come out from among them, be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Ezek. 33: 14-16—Again, when I say unto the wicked Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, given again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right: he shall surely live.

XIV. "I HAVE ACCEPTED CHRIST, BUT DO NOT FEEL SAVED."

Isa. 50: 10—Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

Heb. 10: 36-38—For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will

come, and shall not tarry. Now the just shall live by faith.

Eph. 2: 8—For by grace ye are saved through faith; and that not of yourselves: it is the gift of God.

John 5: 24—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

II. HOW WE MAY KNOW WE ARE SAVED.

Three witnesses to a Christian's salvation: The witness of the Word; the witness of the Spirit: the witness of the life and conduct, and experiences.

I. THE WITNESS OF THE WORD.

1 John 5: 13—These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life.

1 John 5: 1—Whosoever believeth that Jesus is the Christ is born of God:

John 6: 47—Verily, Verily, I say unto you, he that believeth on me hath everlasting life.

John 5: 24—Verily, verily I say unto you he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Gal. 3: 26—For ye are all the children of God by faith in Christ Jesus.

II. THE WITNESS OF THE SPIRIT.

Rom. 8: 16—The Spirit itself beareth witness with our spirit, that we are the children of God.

1 John 4: 13—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

2 Cor. 1: 22—Who hath also sealed us, and given the earnest of the Spirit in our hearts.

2 Cor. 5: 5—Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Eph. 2: 14—Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

III. THE WITNESS OF THE LIFE, CONDUCT AND EXPERIENCES.

1 John 4: 15—Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.

Acts 4: 13—Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.

I John 3: 14—We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

I John 2: 3-5—And hereby we do know that we know him, if we keep his commandments.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

Heb. 12: 6-8—For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

III. BACKSLIDERS.

1. OPEN APOSTATES.

I John 2: 19—They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Deut. I3: 13—Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known.

Heb. 10: 26-29—For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Rom. 1: 28-32—And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.

Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

2. BACKSLIDERS IN LIFE.

Jude 12: 13—These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever.

2 Tim. 3: 1-9—This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebrakers, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

Ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobates concerning the faith.

But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

2 Pet. 2: 20-22—For if after they have escaped the

pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

3, BACKSLIDERS IN HEART.

Prov. 14: 14—The backslider in heart shall be filled with his own ways.

Acts 5: 1-5—But a certain man named Ananias, with Sapphira his wife, sold a possession.

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostle's feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

John 12: 4-6—Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poor?

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Rev. 3: 14-17—And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not

that thou art wretched, and miserable, and poor, and blind, and naked.

4. THE REAL BACKSLIDER.

Jer. 2: 13—For my people have committed two evils: they have forsaken me the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water.

Examples: David, Psa. 51: 1-17—Peter—Luke 22: 54-62.

5. CAUSE OF BACKSLIDING.

Mark 4: 18, 19—And these are they which are sown among thorns; such as hear the word,

And the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

2 Tim. 4: 10—For Demas hath forsaken me, having loved this present world.

1 Tim. 6: 9, 10—But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Heb. 3: 12—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Luke 22: 54—Then they took him, and led him, and brought him into the high priest's house. And Peter followed afar off.

I Kings 11: 4—For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

2 Pet. 3: 17—Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

6. GOD'S CALL TO THE BACKSLIDER.

Jer. 2: 19—Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee saith the Lord God of hosts.

Hosea 14: 1-4—O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity.

Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands. Ye are our gods: far in thee, the fatherless findeth mercy.

I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Jer. 3: 12-14—Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever.

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

IV. EXCUSES FOR PROCRASTINATION.

1. "BUSINESS REQUIRES MY ATTENTION."

Mark 8: 36—What shall it profit a man, if he gain the whole world and lose his own soul?

Matt. 6: 33—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

2. "I'LL WAIT TILL I MAKE MONEY."

Luke 12: 16-20—And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat drink and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasures for himself and is not rich toward God.

3. "I'LL ARRANGE MY AFFAIRS FIRST."

James 4: 13, 14—Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

4. "I'LL WAIT FOR A MORE FAVORABLE TIME."

2 Cor. 6: 1, 2—We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold now is the accepted time; behold, now is the day of salvation.

5. "I WANT TO ENJOY MYSELF FIRST."

Ecc. 11: 9—Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou; that for all these things God will bring thee into judgment.

6. "I'LL WAIT 'TILL I'M OLDER."

Ecc. 12: 1—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

Prov. 8: 17—I love them that love me; and those that seek me early shall find me.

7. "THERE'S TIME ENOUGH YET."

Matt. 24: 44—Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

Isa. 7: 13—It is a small thing for you to weary men, but will ye weary my God also?

8. "SOME OTHER TIME WILL DO?"

Isa. 55: 6—Seek ye the Lord while he may be found, call ye upon him while he is near.

9. "I WANT TO THINK ABOUT IT."

1 Kings 18: 21—How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him.

10. "I'LL WAIT FOR SOME ONE ELSE."

Rom. 14: 12—Every one shall give an account of himself unto God.

1 Cor. 7: 16—For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

11. "NO, NOT TO-NIGHT."

Heb. 3: 15—While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

V. THE SINNER'S GENERAL EXCUSES.

1. "SOME CHURCH MEMBERS ARE HYPOCRITES."

Luke 22: 21—But, behold, the hand of him that betrayeth me is with me on the table.

Rom. 14: 4, 10—Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand.

But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

Rom. 2: 1-6—Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

But we are sure that the judgment of God is according to truth against them which commit such things.

And thinkest thou this, O man, that judges them which do such things, and doest the same, that thou shalt escape the judgment of God?

Or despiseth thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Who will render to every man according to his deeds.

2. "CHURCH MEMBERS HAVE BADLY TREATED ME."

Luke 17: 1, 2—Then said he unto the disciples, It is impossible but that offences will come: but woe unto him through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Rom. 12: 19—Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is

written, Vengeance is mine; I will repay, saith the Lord.

3. "NONE OF MY FAMILY OR ASSOCIATES ARE CHRISTIANS."

Matt 10: 32-37—Whosoever therefore shall confess me before men, him will I confess also before my father, which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth; I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

4. "I TRIED TO BECOME A CHRISTIAN, AND FAILED."

Jer. 29: 13—And ye shall seek me, and find me, when ye shall search for me with all your heart.

Heb. 3: 18, 19—And to whom sware he that they should not enter into his rest, but to them that believeth not.

So we see that they could not enter in because of unbelief.

Heb. 3: 14—We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.

5. "I HAVEN'T THE RIGHT KIND OF FEELING."

Ezek. 18: 31—Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?

Matt. 13: 15—For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Acts 17: 27—That they should seek after the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

6. "THERE ARE SO MANY DENOMINATIONS."

I Cor. 1: 12, 13—Now this I say, that every one of you saith, I am of Paul: and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you or were ye baptized in the name of Paul?

Eph. 4: 4-6—There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism.

One God, and Father of all, who is above all, and through all, and in you all.

I Cor. 12: 12—For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

7. "THERE ARE SO MANY WHO TRY AND FAIL."

Rom. 11: 22, 23—Behold therefore the gooodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

Rom. 3: 3, 4—For what if some did not believe? shall their unbelief make the faith of God without effect?

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

8. "I DON'T UNDERSTAND THE BIBLE."

Deut. 29: 29—The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

9. "THE CONDITIONS OF SALVATION ARE TOO HARD."

Matt. 10: 38, 39—And he that taketh not his cross, and followeth after me is not worthy of me.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Matt. 19: 27-29—Then answered Peter and said unto him, Behold, we have forsaken all and followed thee: what shall we have therefore?

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his

glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

10. "THE CHRISTIAN'S LIFE IS TOO UNHAPPY."

Proverb 3: 16-18—Length of days is in her right hand; and in her left hand riches and honor.

Her ways are ways of pleasantness and all her paths are peace.

She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

I Tim. 4: 8, 9—Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

This is a faithful saying and wortny of all acceptation.

11. "IF I BECOME A CHRISTISTIAN I WOULD HAVE TO GIVE UP SOME THINGS."

Mark 9: 43, 44—And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

Mark 8: 35-37—For whosoever will save his life shall lose it; but wnosoever shall lose his life for my sake and the gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?

12. "IF I BECOME A CHRISTIAN, CAN I GO TO THEATERS, PLAY CARDS, DANCE, ETC?"

Matt. 6: 24—No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other.

I John 2: 15-17—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world.

And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.

James 4: 4—Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

13. "I AM A CHURCH MEMBER AND ATTEND CHURCH."

John 3: 3—Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

James I: 23, 24—For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass;

For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was,

Luke 13: 24-28—Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth.

14. "I AM ACTIVE IN CHURCH WORK, ETC."

Matt. 7: 21-23—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me; ye that work iniquity.

17. "I AM WILLING TO BE A CHRISTIAN, BUT DON'T WANT TO PROFESS OPENLY, STAND UP, GO FORWARD, ETC."

Mark 8: 38—Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall tho Son of man be

ashamed, when he cometh in the glory of his Father, with the holy angels.

James 4: 6, 7, 10—But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Submit yourselves therefore to God.

Humble yourselves in the sight of the Lord, and he shall lift you up.

Luke 17: 12-14—And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

Matt. 18: 2-4—And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefere shall humble himself as this little child, the same is greatest in the kingdom of heaven.

16. "I HAVE MY OWN OPINION ABOUT THESE THINGS."

Isa. 55: 8—For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Prov. 16: 25—There is a way that seemeth right unto a man; but the end thereof are the ways of death.

15. "MY DIFFICULTY IS, I CAN'T BELIEVE."

Rom. 10: 17—Faith cometh by hearing, and hearing by the word of God.

I John 5: 10, 11—He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

And this is the record, that God hath given to us eternal life, and this life is in his Son.

Heb. 3: 8-11—Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

When your fathers tempted me, proved me, and saw my works forty years.

Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

So I sware in my wrath, They shall not enter into my rest.

21 "IF A MAN DOES ABOUT RIGHT, IT IS ALL THAT IS NECESSARY."

Jas. 2: 10—For whosoever shall keep the whole law and yet offend in one point, he is guilty of all.

18. "I INTEND TO LEAD A DIFFERENT LIFE, BUT I DON'T THINK IT IS NECESSARY TO ACCEPT CHRIST."

John 14: 6—Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

19. "WHAT HAVE I DONE THAT IS SO VERY BAD?"

Mark 10: 21—Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest.

Matt. 12: 30—He that is not with me is against me: and he that gathereth not with me scattereth abroad.

20. "IF I AM A SINNER, GOD MADE ME SO."

Rom. 9: 20—Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Ezek. 18: 25—Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Are not my ways equal? are not your ways unequal?

22. "I INTEND TO REFORM, BUT I DONT WANT TO PROFESS RELIGION."

Jer. 13: 23—Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

Jer. 2: 22—For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

THE CHRISTIAN LIFE.

PRACTICAL CHRISTIAN DUTIES.

JOINING THE CHURCH.

Num. 10: 29—We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.

Ruth 1: 16—And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

Acts 2: 41, 47—Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 11: 24—For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Acts 5: 14—And believers were the more added to the Lord, multitudes both of men and women.

Acts 16: 5—And so were the churches established in the faith, and increased in number daily.

BAPTISM.

Matt. 28: 19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Acts 2: 38-41—Then Peter said uno them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were bap-

tized: and the same day there were added unto them about three thousand souls.

Acts 8: 36-39—And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Acts 9: 18—And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Acts 10: 47, 48—Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts 16: 33—And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

Acts 19: 1-5—And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Uuto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this they were baptized in the name of the Lord Jesus.

Rom. 6: 1-4—What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

I Peter 3: 20, 21—Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water.

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.

THE LORD'S SUPPER.

Matt. 26: 26 29—And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Mark 14: 22-25—And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it.

And he said unto them, This is my blood of the new testament, which is shed for many.

Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Luke 22: 14-20—And when the hour was come he sat down, and the twelve apostles with him.

And he said unto them, With desire I have desired to eat this passover with you before I suffer.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And he took bread, and gave thanks, and brake it,

and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

I Cor. 11: 23-29—For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

And when he had given thanks. he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to him self, not discerning the Lord's body.

BROTHERLY LOVE.

John 13: 34, 35—A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

I Thes. 4: 9—But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another.

Rom. 12: 10—Be kindly affectioned one to another with brotherly love; in honour prefering one another.

I Pet. 1: 22—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

I John 2: 10—He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

I John 4: 20—If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his

brother whom he hath seen, how can he love God whom he hath not seen?

I John 4: 7, 8, 11—Beloved let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . Beloved if God so loved us, we ought also to love one another.

I John 3: 14—We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death.

I Pet. 4: 8, R. V—Above all things being fervent in your love among yourselves; for love covereth a multitude of sins.

Rom. 13: 8—Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

I Tim. I: 5, R. V.—But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned.

Gal. 5: 14—For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.

Heb. 13: 1—Let brotherly love continue.

A LIFE OF HOLINESS.

I Thes. 5: 22—Abstain from all appearance of evil.

Prov. 8: 13—The fear of the Lord is to hate evil.

II. Tim. 2: 19—Let every one that nameth the name of Christ Depart from iniquity.

Isa. 35: 8-10—And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the warfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

II Cor. 6: 14—Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness wite unrighteousness? and what communion hath light with darkness?

Heb. 12: 14—Follow peace with all men, and holiness. without which no man shall see the Lord.

I Pet. 1: 15, 16—But as he which hath called you is

holy, so be yo holy in all manner of conversation; because it is written, Be ye holy; for I am holy.

A LIFE OF PRAYER.

Ezek. 36: 37—Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them.

I Tim. 2: 8—I will therefore that men pray every where, lifting up holy hands, without wrath and doubting,

I Thes. 5: 17—Pray without ceasing.

John 16: 23, 24—And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Rom. 8: 26—Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

I John 5: 14, 15—And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Mark 11: 24—Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Jas. 5: 16—Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

A LIFE OF FAITH.

Heb. 11: 6—Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

I John 5: 4—For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Gal. 2: 20—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

II. Cor. 5: 7—For we walked by faith, not by sight.

Col. 1: 23—If ye continued in the faith grounded

and settled, and be not moved away from the hope of the gospel.

Cor. 16: 13—Watch ye, stand fast in the faith, quit you like men, be strong.

Rom. 14: 23—For whatsoever is not of faith is sin.

A LIFE OF SELF-DENIAL.

Matt. 5: 29, 30—And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell.

Luke 9: 23, 24—And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily. and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

Luke 14: 33—So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Luke 18: 28-30—Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

Gal. 5: 24—And they that are Christ's have crucified the flesh with the affections and lusts.

A LIFE OF SEPARATION FROM THE WORLD.

Ex. 32: 26—Who is on the Lord's side, let him come unto me.

Ex. 33: 16—For wherin shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the eath.

II Cor. 6: 14-18—Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of

God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

I John 2: 15-17—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

1 John 4: 4, 5—Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them.

Matt. 6 24—No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

3 John 11—Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God.

Rom. 12: 2—And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

A LIFE OF CONSECRATION.

1 Chr. 29: 5, R. V.—Who then offereth willingly to consecrate himself this day unto the Lord?

Rom. 12: 1, 2—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Matt. 22: 37—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

A LIFE OF WARFARE.

Eph. 6: 10-17—Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

2 Tim. 2: 3, 4—Thou therefore endure hardness, as a good soldier of Jesus Christ.

No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier.

1 Tim. 6: 12—Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2 Tim. 4: 6-8—For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

A LIFE OF HOPE.

Heb. 6: 17-20—Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec.

2 Thess. 2: 16—Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace.

1 Pet. 1: 3-5—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Titus 2: 13, R. V.—Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ.

I John 3: 2, 3—Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure.

A LIFE OF TRUST.

Ps. 118: 8—It is better to trust in the Lord than to put confidence in man.

Nah. 1: 7—The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

Ps. 115: 11—Ye that fear the Lord, trust in the Lord: he is their help and their shield.

Ps. 32: 10—Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

Isa. 26: 3, 4—Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.

Prov. 16: 20—Whoso trusteth in the Lord, happy is he.

Ps. 33: 21—For our heart shall rejoice in him; because we have trusted in his holy name.

Ps. 37: 5—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.

Prov. 29: 25—Whoso putteth his trust in the Lord shall be safe.

Isa. 12: 2—Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.

Heb. 13: 6—So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Jer. 17: 7—Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

2 Cor. 3: 4, 5—And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.

A LIFE OF THANKSGIVING.

Ps. 106: 1—O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Ps. 92: 1—It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.

Ps. 100: 4—Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name.

Phil. 4: 6—In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

1 Tim. 4: 4—For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

Ps. 30: 4—Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

Ps. 34: 3—O magnify the Lord with me, and let us exalt his name together.

Ps. 50: 14—Offer unto God thanksgiving; and pay thy vows unto the Most High.

Ps. 95: 2—Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Ps. 105: 1—O give thanks unto the Lord; call upon his name: make known his deeds among the people.

2 Cor. 2: 14—Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Eph. 5: 20—Giving thanks always for all things

unto God and the Father in the name of our Lord Jesus Christ.

2 Cor. 9: 11, 15—Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. . . . Thanks be unto God for his unspeakable gift.

Rev. 11: 17—We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

THE BEAUTY OF PRAISE.

II Sam. 22: 4—I will call on the Lord, who is worthy to be praised.

Ps. 148: 13—Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

Ps. 145: 3—Great is the Lord, and greatly to be praised: and hid greatness is unsearchable.

Ps. 21: 13—Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

Ps. 107: 8—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Ps. 89: 1—I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.

Ps. 138: 2—I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name.

Isa. 25: 1—O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

Isa. 61: 10—I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Isa. 35: 10—And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Ps. 68: 19—Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

Ps. 118: 21—I will praise thee: for thou hast heard me, and art become my salvation.

Eph. 1: 3—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

CHRISTIAN TESTIMONY.

Isa. 43: 10—Ye are my witnesses, saith the Lord.

Mal. 3: 16—Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

Mark 5: 19—Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

John 9: 25—One thing I know, that, whereas I was blind, now I see.

II Pet. 1: 16—For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

Ps. 34: 14—I sought the Lord, and he heard me, and delivered me from all my fears.

I John 1: 3—That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

Psa. 40: 1-3—I waited patiently for the Lord; and he inclined unto me, and heard my cry.

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praises to our God.

I Cor. 14: 23-25—If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

HELPS FOR CHRISTIANS.

FOR THOSE UNDERGOING TEMPTATION.

Jas. 1: 2-4—My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Jas. 1: 12—Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

I Pet. 5: 8-10, R. V.—Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand, steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you into his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you.

I Cor. 10: 13—There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

II Cor. 12: 9, 10—And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Wherefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

I Thes. 5: 17—Pray without ceasing.

Isa. 40: 29-31—He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint.

Phil. 4: 13—I can do all things through Christ which strengtheneth me.

I Jno. 2: 14—I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are

strong, and the word of God abideth in you, and ye have overcome the wicked one.

Ps. 119: 9—Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

FOR THOSE UNDERGOING PERSECUTION.

Matt. 5: 10-12—Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

I Pet. 4: 12-14—Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.

I Pet. 4: 16—Yet if any man suffer as a Christian, let him not be ashamed: but glorify God on this behalf.

I Pet. 2: 21-23—For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

I Pet. 3: 17, 18—For it is better, if the will of God be so, that ye suffer for well doing than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

II Tim. 3: 12--Yea, and all that will live godly in Christ Jesus shall suffer persecution.

2 Tim. 2: 12—If we suffer we shall also reign with him: if we deny him, he also will deny us.

Acts 14: 22—Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts 5: 40-42—And when they had called the apos-

tles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ.

Heb. 12: 1-4—Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not resisted unto blood, striving against sin.

Rev. 2: 10—Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

Luke 12: 32—Fear not little flock, for it is your Father's good pleasure to give you the kingdom.

FOR THOSE UNDERGOING TRIAL.

Heb. 12: 5-7, 11—And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom his father chasteneth not? Now no chastening for the present seemeth joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

1 Pet. 1: 4-7—To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto

praise and honor and glory at the appearing of Jesus Christ.

I Pet. 5: 6, 7—Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you.

Psa. 46: 1-3—God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

Psa. 23: 4—Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me.

Psa. 34: 19—Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

Psa. 50: 15—And call upon me in the day of trouble: I will deliver thee and thou shalt glorify me.

Psa. 34: 17—The righteous cry, and the Lord hear eth, and delivereth them out of all their troubles.

Psa. 27: 1-6, 13, 14—The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy: I will sing praises unto the Lord. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Matt. 11: 28, 29—Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

FOR THOSE WHO HAVE LOST LOVED ONES.

Jno. 14: 1-3, 27—Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again, and receive you unto myself. that where I am, there ye may be also. Peace I leave with you my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Jno. 13: 7—What I do thou knowest not now; but thou shalt know hereafter.

Psa. 46: 10—Be still, and know that I am God.

Rev. 14: 13—And I heard a voice from heaven saying unto me, Write. Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

2 Sam. 12: 22, 23—While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him but he shall not return to me.

1 Thes. 4: 13-18—But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

2 Cor. 5: 6-8—Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Phil 1: 23—For I am in a straight betwixt two, having a desire to depart, and to be with Christ; which is far better.

1 Cor. 15: 42-44, 49, 53, 54-58—So also is the ressurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And as we have born the image of the earthy: we shall also bear the image of the heavenly. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain fn the Lord.

Heb. 11: 10, 16—For he looked for a city which hath foundations, whose builder and maker is God.

But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Rev. 7: 14-17—And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHRISTAIN WORK.

THE WORKERS.

THE FIELD.

Matt. 13: 38—The field is the world.

John 4: 35—Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

Luke 14: 21-23—Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

Gal. 6: 10—As we have therefore opportunity, let us do good unto all men, especially them who are of the household of faith.

WHO?

II Cor. 6: 1—We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

Mark 13: 34—For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work and commanded the porter to watch.

John 6: 11—And Jesus took the loaves: and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

HOW TO WORK.

Eccl. 9: 10—Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knewledge, nor wisdom, in the grave, whither thou goest.

John 9: 4—I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

I Cor. 15: 58—Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the

work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

SPIRIT OF WORKERS,

Acts 9: 6—Lord, what wilt thou have me to do?

Isa. 6: 8—Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

Rom. 8: 9—Now if any man have not the Spirit of Christ, he is none of his.

PERSONAL WORK.

Matt. 21: 28—Son, go work today in my vineyard.

John 1: 41, 42—He first findeth his own brother Simon, and sayeth unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus.

John 4: 28, 29, 39—The woman then left her waterpot and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ? . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Acts 8: 29-32, 35—Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said. Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. . . . Then Philip opened his mouth, and began at the same Scripture and preached unto him Jesus.

POWER FOR WORK.

John 15: 5—Without me ye can do nothing.

Acts 1: 8—But ye shall receive power, after that the Holy Ghost is come upon you.

2 Cor. 9: 8—And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

Eph 3: 16—That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man,

Eph. 6; 10, 11—Brethuen, be strong in the Lord, and

in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

FAITHFULNESS.

Col. 1: 2—To the saints and faithful brethren in Christ.

3 John 5—Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers.

Luke 16: 10-12—He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

2 Cor. 2: 17—For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Acts 20: 24—But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

I Cor. 15: 58—Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

PROMISES TO THE WORKER.

James 5: 20—Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Dan. 12: 3—And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.

Eccles. 11: 6—In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Ps. 126: 6—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Isa. 55: 10, 11—For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of

my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Matt. 28: 19, 20—Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

Matt. 25: 14-17, 19-23—For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents to another two and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two.

After a long time the lord of those servants, cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents: saying, Lord, thou deliverest unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

1 Cor. 3: 11-15—For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Matt. 24: 13—But he that shall endure unto the end, the same shall be saved.

Rev. 2: 10—Be thou faithful unto death, and I will give thee a crown of life.

Rev. 22: 12, 14—And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

MISSIONS.

Matt. 28: 19, 20—Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Acts 2: 39—For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

DOCTRINE OF MISSIONS.

Matt. 24: 14—And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

DESIGN OF MISSIONS.

Luke 24: 47—And that repentance and remission of sins should be preached in his name among all nations.

AUTHORITY FOR MISSIONS.

Acts 1: 8—And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

GIVING.

DUTY.

Matt. 10: 8—Freely ye have received, freely give.

Luke 6: 38—Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye meat withal it shall be measured to you again.

Deut. 16: 16, 17—They shall not appear before the Lord empty: every man shall give as he is able, ac-

cording to the blessing of the Lord thy God which he hath given thee.

Eccl. 11: 1—Cast thy bread upon the waters: for thou shalt find it after many days.

Prov. 3: 27, 28—Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee.

TO WHOM GIVE.

Deut. 15: 7, 10, 11—If there be among you a poor man of one of thy brethen within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. . . . Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. . . . Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Gal. 6: 10—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Matt. 25: 40—And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

HOW MUCH.

Gen. 28: 22—And of all that thou shalt give me I will surely give the tenth unto thee.

Deut. 14: 28—At the end of three years thou shalt bring forth all of the tithe of thine increase the same year, and shalt lay it up within thy gates.

Prov. 3: 9—Honour the Lord with thy substance, and with the first-fruits of all thine increase.

Deut. 16: 10—Thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee.

1 Cor. 16: 2—Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

Malachi 3: 10-12—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and

pour you out a blessing, that there shall not be room enough to receive it."

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

WITH WHAT SPIRIT.

Ex. 35: 5—Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord.

II. Cor. 9: 7—Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity; for God loveth a cheerful giver.

II. Cor. 8: 12—If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Ex. 25: 2—Of every man that giveth it willingly with his heart ye shall take my offering.

BLESSINGS.

Psa. 41: 1—Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

Prov. 19: 17—He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Prov. 11; 24, 25—There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.

Acts 20: 35—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

EXAMPLES.

Ex. 35: 29—The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses.

Ex. 36: 5-7—The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make

any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

Mark 12: 41-44—And Jesus sat over against the treasury; and beheld how the people cast money into the treasury and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, oven all her living.

2 Cor. 8: 1-7—Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

For to their power, I bear record, yea, and beyond their power they were willing of themselves;

Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

THE HOLY SPIRIT.

CONVICTS THE WORLD OF SIN.

John 16: 8—And when he is come, he will reprove the world of sin, and of righteousness and of judgment.

Acts 7: 51—Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost.

Heb. 3: 7, 8—Wherefore as the Holy Ghost saith, Today if ye will hear his voice,

Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

STRIVES WITH MEN.

Gen. 6: 3—And the Lord said, My Spirit shall not always strive with man.

Acts 7: 51—Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

Isa. 63: 10—But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.

REVEALS CHRIST AS SAVIOUR.

John 1: 32, 33—And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

I Cor. 12: 3—Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

John 16: 13-15—Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

He shall glorify me; for he shall receive of mine, and shall show it unto you.

All things that the Father hath are mine: there-

fore said I, that he shall take of mine, and shall show it unto you.

REGENERATES THE SINNER.

John 3: 5-8—Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee. Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

John 6: 63—It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.

Tit. 3: 5, R. V.—Not by works done in righteousness, which we did ourselves, but according to his mercy, he saved us, through the washing of regeneration and renewing of the Holy Ghost.

WITNESSES OF ACCEPTANCE.

Rom. 8: 16—The Spirit himself beareth witness with our spirit, that we are children of God.

Gal. 4: 6—And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

I John 4: 13—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

I John 5: 9, 10—If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.

HE SEALS BELIEVERS.

Eph. 1: 13—In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.

Eph. 4: 30—And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

II Tim. 2: 19—Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth

them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

HE IS THE EARNEST.

II Cor. 5: 5—Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

II Cor. 1: 22—Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Eph. 1: 14—Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

HE IS THE TEACHER.

John 14: 26—But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

I Cor. 2: 14—But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

I John 2: 27—But the annointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same annointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

HE LEADS BELIEVERS.

Prov. 3: 6— In all thy ways acknowledge him, and he shall direct thy paths.

Rom. 8: 14—For as many as are led by the Spirit of God, they are the sons of God.

Gal. 5: 18—But if ye be led of the Spirit, ye are not under the law.

HE DWELLS IN BELIEVERS.

1 Cor. 3: 16—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.

Rom. 8: 9—But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

2 Cor. 6: 16—And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

1 Cor. 6: 19—What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

HE IS THE HELPER.

John 14: 16, 17—And I will pray the Father, and he shall give you another Comforter [helper], that he may abide with you forever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Phil. 3: 3—For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Rom. 8: 26—Likewise the Spirit also helpeth our infirmities.

HE ANOINTS FOR SERVICE.

Luke 24: 49—And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts 2: 1-4—And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2; 16-18—But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young Men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit;and they shall prophesy.

1 John 2: 20, 27—But ye have an unction from the Holy One, and ye know all things.

But the annointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teach-

eth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

2 Cor. 1: 21— Now he which stablisheth us with you in Christ, and hath anointed us, is God.

HE DIRECTS US IN WORK.

Acts 13: 2-4—As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away.

So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Acts 16: 6, 7—Now when they had gone throughout Phrygia andthe region of Galatia, and were forbidden of the Holy Ghost te preach the word in Asia,

After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not;

1 Cor. 12: 11—But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Phil. 2: 12, 13—Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvationwith fear and trembling:

For it is God which worketh in you both to will and to do of his good pleasure.

HE HELPS US TO PRAY.

Rom. 8: 26, 27 R. V.—And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Eph. 6: 18—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverence and supplication for all saints.

Jude 20—But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

PRODUCES ALL CHRISTIAN GRACES.

Gal. 5: 22, 23, 25—But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

. . . If we live in the Spirit, let us also walk in the Spirit.

EQUIPS FOR SERVICE.

Luke 24: 49—And, behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts 2: 4—And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 6: 5, 10—And they chose Stephen, a man full of faith and of the Holy Ghost. . . . And they were not able to resist the wisdom and the spirit by which he spake.

Zech. 4: 6—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

I John 2: 20—But ye have an unction from the Holy One, and ye know all things.

I Cor. 12: 8, 11—For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. . . . But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

Eph. 3: 16—That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

HE RAISES THE BODIES OF THE SAINTS.

I Peter 3: 18—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Rom. 8: 11, R. V.—But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

II Cor. 4: 14—Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

THE SPIRIT IS PROMISED TO GOD'S CHILDREN OF ALL GENERATIONS.

Joel 2: 28, 29—And it shall come to pass afterwards, that I will pour out my spirit upon all flesh. . . . Also upon the servants and upon the handmaids in those days will I pour out my Spirit.

Luke 24: 49—And, behold, I send the promise of my

Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts 1: 4-8—And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me, . . . ye shall be baptised with the Holy Ghost, not many days hence . . . ye shall receive power, after that the Holy Ghost is come upon you.

Acts 2: 38, 39—And ye shall receive the gift of the Holy Ghost. For the prŏmise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

THE INFILLING OF THE SPIRIT.

Rom. 8: 11—If the Spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Eph. 5: 18—Be not drunk with wine, wherein is excess; but be filled with the Spirit.

Acts 2: 4—And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 6: 5—They chose Stephen, a man full of faith and of the Holy Ghost.

Acts 8: 17—Then laid they their hands on them, and they received the Holy Ghost.

Acts 9: 17—That thou mightest . . . be filled with the Holy Ghost

Acts 19: 6—The Holy Ghost came on them; and they spake with tongues. and prohesied.

Acts 4: 31—And they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Acts 7: 55—Being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

Acts 10: 45—On the Gentiles also was poured out the gift of the Holy Ghost.

Acts 11: 24—For he was a good man, and full of the Holy Ghost and of faith.

Acts. 13: 9—Then Saul, (who is also called Paul), filled with the Holy Ghost, set his eyes on him.

Acts 13: 52—And the disciples were filled with joy, and with the Holy Ghost.

Acts 15: 8—And God which knoweth the hearts, have them wttness, giving them the Holy Ghost, even as he did unto us.

GIVEN IN ANSWER TO PRAYER.

Luke 11: 13—If ye then, being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.

John 14: 16, 17—And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

Acts 1: 14—These all continued with one accord in prayer and supplication.

Acts 2: 2-4—And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, And they were all filled with the Holy Ghost.

Acts 4: 31—And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Acts 8: 15, I6—Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

II. PRACTICAL OUTLINES.

By Dr. B. R. Womack.

THREE GREATEST POSSIBLE CONCERNS.

"How shall we escape, if we neglect so great salvation?"—Heb 2: 3.

I present for your solemn consideration the Three Greatest Concerns possible to any human soul. They appeal to every man. Prayerfully consider them. Here they are:

I. THE GREATEST BLESSING.

The greatest possible blessing that can come to any man is:

1. The forgiveness of sin.
2. Adjustment with God.
3. Assured eternal life.

II. THE GREATEST DANGER.

The danger of losing the soul through neglect is the greatest danger possible to any man, because

1. The duration of life is so uncertain.
2. The call of Death is so certain.
3. Neglect of the soul is so easy.
4. Our soul is our all.

III. THE GREATEST CALAMITY.

The loss of the soul is the greatest loss possible to any man, because

1. Man has but one soul.
2. Man has but one Savior.
3. Man can be saved but once.

Being saved by Jesus Christ is the one pivotal point in the history of a human soul. If saved by Jesus, we are saved forever, and cannot be saved again; if we are not saved by Jesus, our loss is the loss of all and is an eternal loss.

REMARKS.

1. See your greatest danger.
2. Avoid the greatest loss.
3. Seek the greatest blessing.
4. Be saved to-day.

THE GREAT SALVATION.

"So great salvation."—Heb. 2: 3.

The salvation we offer is great, because

I. ITS COST IS GREAT.

It cost:

1. The greatest condescension.

Jesus Christ, the Son of God, became the son of man; clothed in glory, he abode in flesh and became subject to death; receiving the adoration of angels, he came to be mocked, scourged and spit upon. Never was there such condescension from such heights to such depths!

2. The greatest indignities.

Never were indignities so great and cruel heaped upon majesty so exalted, upon office so high and upon intentions so good.

3. The greatest suffering.

Jesus suffered

(1) In the flesh,

Unto death.

(2) In spirit,

Unto the greatest agony of soul.

4. The greatest life.

There has never been a life so full of purpose, of thought, of love, of deeds. Jesus lived the greatest life: but it must go as the cost of this great salvation.

II. ITS PURPOSE IS GREAT.

The purpose is:

1. To glorify God
 (1) By affirming his holiness.
 (2) By displaying his justice.
 (3) By showing his mercy.
2. To save men
 (1) From the greatest calamity—hell.
 (2) To the greatest happiness—heaven.

III. ITS EFFECTS ARE GREAT.

This salvation secures for man every good.

1. It adjusts man to his environments.
 (1) To God.
 (2) To his fellow-man.
 (3) To himself.
 (4) To eternity.
2. It removes all his enemies.
 (1) Sin, by forgiving it.
 (2) Law, by fulfilling it.

(3) Satan, by destroying him.
3. It makes God his friend.
(1) In life.
(2) In death.
(3) In eternity.
4. It makes heaven his home.

REMARKS.

1. Consider what salvation costs.
2. See what salvation does.
3. Accept salvation now.

THE SINS OF CHRISTIANS.

These things I write unto you, that ye sin not.—1 John 2: 1.

I address the Christian. Hear me; O child of God!

I. THE CHRISTIAN DOES COMMIT SIN.

1. It is reasonable.

Man is dual; he has a body and a soul. The beast is a unit; he has a body, physical life, but has no soul. Man is like a house with an upper story. The lower story is the physical man; the upper story is the spiritual man. The horse is like a house with only one story; he has no second story, no soul. The whole man is fallen in sin, and both stories of the man-house are defiled by sin, are sinful and are at enmity against God.

(1) In regeneration the soul is cleanesd. This cleansed soul becomes a son of God, the Divine nature is imparted to it, and it can never sin. This is the upper story of the man-house but has been swept and cleansed. No taint or taste of, or inclination to sin remains in that soul.—1 John 3: 9.

(2) In the grave, the body is cleansed. Regeneration did not touch the lower story of the man-house; it remains as it was, and is at enmity against God. It wars against God and the law of the Spirit, just as it did before. Through the flesh, the Christian sins. This is easily seen.—Rom. 7: 15 to end of chapter.

2. It is experimental. The Christian knows he does sin.

3. It is Scriptural. The Bible teaches that Christians commit sin and can not keep from committing sin. Read the following:

1 John 2: 1—"If any man sins," etc.

1 John 1: 8—"If we say we have no sin, we deceive ourselves." etc.

1 John 1: 9—"If we confess our sins," etc.
Rom. 7: 15-25.
All these refer to Christians.

II. THE CHRISTIAN'S SIN NOT FATAL TO THE SOUL.

The sin of the Christian,
1. Shall not rule over him.—Rom. 6: 14.
2. Shall not bring him into condemnation.—John 5: 24. Rom. 8: 1; 8: 34.
3. Can not separate him from the love of Christ.
(1) His love for Christ.
(2) Christ's love for him.—Rom. 8: 35-37.
4. Shall never cause him to perish.—John 10: 25-27.
5. Shall not pluck him out of the Father's hand.—John 10: 25-28.
6. Satan can not touch him.—1 John 5: 8.
7. God keeps him.—1 Peter 1: 5, 6; Col. 3: 3.

III. THE CHRISTIAN'S SIN FATAL TO HIS USEFULNESS.

The sin of the Christian does not destroy the soul, but it does effect his life and destroy his usefulness.
1. It gives him trouble.—Rom. 7: 15, 24.
2. It brings him into captivity.—Rom. 7: 23.
3. It is in the way of his activity.—Heb. 12: 1.
4. It causes him much suffering.—Heb. 12: 6-11.
5. It will diminish his reward.—1 Cor. 3: 15.

REMARK.

Dear Christian, keep your body under subjection and keep up the war against sin in your own member.
1. As you fear God, obey him,
2. As you love God, hate sin.
3. As you love souls, avoid sin.

SEEK SALVATION NOW.

Seek ye the Lord while he may be found, call ye upon him while he is near.—Isa. 55: 6.

I. THE SINNER MUST SEEK SALVATION.

1. This is reasonable,
2. This is right,
3. This is Scriptural.

The sinner has departed from God, he should return; he has offended God, he should ask pardon; he has sinned, he should repent; he is condemned, he should cry for mercy; he is lost, he should call for help. Seek

the Lord; call upon the Lord. Repent, turn, pray, surrrender to God.

II. DELAY IS DANGEROUS.

The language of this text seems to teach that there is a time when the sinner can not be saved, when God may not be found, when the sinner shall seek him in vain. Seek ye the Lord while he MAY be found; else, if we delay, he may *not* be found. Call ye upon him while he is NEAR; for after to-day, he may be *far* from us. Then God says pointedly, "My Spirit shall not always strive with man:" For many reasons, delay is dangerous such as the following:

1. The heart growns harder. The first oath, the first lie, the first fraud, cost pain. Repeat these many times, and they become easy and cause no pain. Every time the sinner rejects Jesus, it becomes easier to reject Jesus the next time. The heart grows harder and the sinner gets further from salvation and God every day.

2. Sins accumulate. Conscience grows weaker, the heart grows harder, sinning grows easier, and sins accumulate. One of the very least sins against God, is a great sin, because it is a sin against the great God. There are no little sins, then. The first day after the sinner became morally responsible, put one day of sin against him in the book of God. That was an awful fact. But, now he has added many days, many weeks, yea more, he is now fifteen, twenty, thirty, forty, may be fifty or more years old. How rapidly, and for how long a time, this accumulation of sin has gone on!

3. The Holy Spirit may withdraw. Why should the Holy Spirit continue to invite a man to come to God, when it is known he will never accept the invitation? Would man do that way? When we have resisted the Holy Spirit many times, why should we expect him to return again? Alas, the insulted Spirit may withdraw from our heart and return no more! Delay is dangerous.

4. Death may come. That ends all. Never again shall there be opportunity to be saved! Alas, all is lost!

(1) Suddenly. Death often comes suddenly. It may strike without a moment of warning. We a know of souls going that way. The sinner is just as

liable to die suddenly as is the Christian. But what shall the end be in such a case!

(2) Quickly. You are in health to-day; to-morow you may be in your coffin. My God, help the poor blind sinner to turn and be saved to-day! To-morrow it may be too late.

There is a line by us unseen,
That crosses every path,
That marks the boundary between,
God's patience and his wrath.

III. AT CERTAIN TIMES SALVATION IS EASIER

The Lord is nearer at some times than at other times; it is more easy to be saved at some times than at other times. Call ye upon the Lord "while he is near." This agrees with human expirience and observation.

Some times at which it is easier for a soul to be saved than at other times, are as follows:

1. In youth. Of all the times when it is easier for a soul to come to God and be saved, I emphasize the time of youth. And so the Bible teaches: "seek thy creator in the days of thy youth, when the evil days come not." This is the best time. Be saved now.

2. In sickness. In sickness the mind is turned to God and naturally thinks about the things of the end. God has come near, and just now the soul may turn away from a world that cannot help to God who can save.

3. In bereavement. At such a time, the heart is made tender, the soul is stirred and longs for the consolation which nothing but the religion of Jesus Christ can give. This is a good time to be saved; God seems to be near.

4. In Calamities. Famine, pestilence, epidemics, Drouths, great floods and disasters overwhelm the soul with a sense of helplessness. They teach that there is no help in man. God is the only help.

5. In revival meetings. Surely God comes near in revival meetings.

(1) Frequent Preaching. The preacher urges, frequently and earnestly, the claims of the Gospel upon the sinner. The sinner attends, he hears, he feels, he thinks, he is almost persuaded. God comes near,—so near. O sinner, you must be saved now!

(2) The Holy Spirit is present. He helps the

preacher preach; he attends the word; he moves upon the heart of the sinner,—God is near.

(3) Christians are happy. It is a time of refreshing from the presence of the Lord. God is with his people. O how near to the sinner he comes!

(4) Saints are praying. God has promised to answer prayer; and now how they do pray! They pray for individual sinners, call them by name and pray for their salvation that moment. They persuade, they talk, they beg the sinner to come now. How easily the sinner might be saved now!

(5) Souls are being saved. Other sinners are being saved, why not you? God has come into our midst to save souls; he has saved several of your acquaintances and friends and they are happy. How close he is! He will save you now! God help you to believe it and be saved!

REMARKS.

1. The best time to be saved is *now*.
2. God is near now.
3. Do not delay.

GOING UP TO THE HOUSE OF THE LORD.

"I was glad when they said unto me, Let us go into the house of the Lord."—Ps. 122: 1.

"Neglect not the assembling of yourselves together."—Heb. 10: 25.

Christianity is the supreme need of the whole world; the church instituion is necessary to the perpetuity of Christianity in the World; attendance upon the services of the church is necessary to the perpetuity of the church. How inportant that Christians should all join the church and attend faithfully all of its services and fail not to do its work!

I. REASONS WHY WE SHOULD GO

1. To give thanks,
2. To confess our sins,
3. To pray for pardon,
4. To renew our strength,
5. To encourage one another,
6. To impress the world,
7. To learn our duty,
8. To be ready for every good work.

II. THE SPIRIT IN WHICH WE SHOULD GO.

1. Negatively
 (1) Not to hear a Great preacher,
 (2) Not to while away time,
 (3) Not to criticise,
 (4) Not to please some one.
2. Positively
 (1) Joyfully,
 (2) Humbly,
 (3) Watchfully,
 (4) Prayerfully
 [1] For the pastor,
 [2] For the music,
 [3] For the children,
 [4] For the church,
 [5] For the unsaved present,
 [6] For the world.

REMARKS.

1. In what spirit are you here to-day?
2. Pray for the presence of the Holy Spirit.
3. Agonize that some soul may be saved.

THE LAST GREAT PROMISE.

"Lo, I am with you alway, even unto the end."—Matt. 28: 20.

Here is a great promise. It is the last promise Jesus made while in the flesh. What a great promise this is! Consider,

I. THE NATURE OF THIS PROMISE.

1. It is companionship.
I am with you.
2. It is Divine companionship.
It is not Jesus, the man; but Jesus, the Christ, the Son of God, who is to be with them. I am with you.
3. It is continuous Divine companionship.
"I am with you alway," to the end.

II. THE NEED OF THIS PROMISE.

Was there need for such a promise? There certainly was. If there had been no need for such a promise, then such a promise had not been given.

That promise was needed. Why? Because of:

1. Human weakness. These men.
 (1) Were few.

(2) Were without learning.
(3) Had no wealth.
(4) Had no social position.
(5) Had no political power.
(6) Had infirmaties common to man.
[1] Might forget.
[2] Might make mistakes.
[3] Might be led astray.

2. Powerful opposition. This opposition was

(1) Literary. All literature and learning opposed the kingdom of God.

(2) Politically. All the empires of earth and all the governments in the world opposed.

(3) Religions. The mighty philosophies and religions of the whole world opposed.

(4) Social. All the wealth, pride, splendor and power of the great opposed.

(5) Satanic. Men were depraved, loved sin, and Satan ruled.

Surely the opposition was great and powerful.

3. The vastness of their work. They were to preach:

(1) To all nations.
(2) To correct all wrongs.
(3) Denounce all sin.

Surely there was need for this promise.

III. THE FULFILLMENT OF THIS PROMISE.

This promise was made in good faith; has it been fulfilled? Yes. For,

1. God is able to fulfill it. He can be with his people everywhere at all times.

2. God's honor requires that he fulfill it. He made the promise; we believe the promise and have trusted our all to his promises. He has fulfilled it; he will fulfill it to the end of time.

3. Experience proves that God does fulfill it. Every true Christian can testify that this gracious promise has been fulfilled in his own experience.

REMARKS.

1. A great promise!
2. A gracious promise!
3. A needed promise!
4. An all-sufficient promise!
5. Sinner, this blessing may be yours.

NO CONDEMNATION IN CHRIST.

"There is therefore now no condemnation to those who are in Christ Jesus."—Rom. 8: 1.

The meaning of the text is plain. Some are condemned; some are not condemned. Those not in Christ are condemed. Alas, what an awful state! Those in Christ are not condemned. Oh, that we all might be in Christ.

I. IN CHRIST.

If we can not tell what it is to be "in Christ," we can describe those who are "in Christ." Who are they? They are those who, have,

1. Felt themselves sinners. That is the first step in becoming a Christian. All Christians have taken that step.

2. Confessed their sins. That is the second step in becoming a Christian. All Christians have taken that step.

3. Repented of their sins. Men must repent. This is God's law. Religion without repentance will not stand the test. It may do to live by, but cannot be trusted to die by. This is the third step; all the saved have taken it.

4. Fully trusted Christ. This is the fourth step; It is taken by all who come to God.

5. Have been regenerated. This is not a step for the sinner to take. This is God's work. The sinner trusts, stands still and sees the salvation of God. There is no salvation without regeneration. Jesus said: "Ye must be born again." A regenerated man is not what he once was. He has undergone a change which nothing but the spirit of God can produce. This spiritual change is designated by several terms, such as:

(1) A new heart.
(2) A new nature.

The new "heart" means that the moral nature has undergone a change. The new "nature" means that the moral nature he had before regeneration was that of his father Adam, and that the moral nature he now has is that of his Divine Father who begot him. As he bore the nature of his first father, Adam before his regeneration, so he now bears the nature of his second Father, who is God. The soul nature, and not the physical nature, is changed; the soul bemes a child of God, the physical man remains just

as it was, stained, corrupted by sin. In soul, he is like God; in body he is like Adam.

(3) A new creature.

He is a new moral creatation, and is a real spiritual child of God. He is like God.

This is the "second birth;" this is being "born again;" this is regeneration. And this is what is necessary to be "in Christ." And thus it is that there is "no condemnation to those who are in Christ."

II. NO CONDEMNATION.

There is no condemnation; not much, nor little, but none at all. These are the favored ones. For those in Christ, there is no condemnation.

1. None from the law. It is the business of the law to condemn, but it cannot condemn here. In the presence of this soul, which is hid with Christ in God, the Law is dumb. It found all it claimed, in the person of Jesus Christ. If it condemns now, it must condemn Christ, for he stands for this soul.

2. None from God the Father. No; for he justified them, and it cannot be that he made a mistake.

3. None from God the Son. No; for he died in the flesh for them, rose from the grave for their justification and ascended on high to intercede for them. He condemn a saint? Then he must condemn his own life as a failure, his own act as folly!

4. None from God the Spirit. No; for he came to comfort and guide the saints, not to condemn them. He condemn a saint? Then he must condemn himself as failing to do that which he came to do.

5. None from Satan—No; for,

(1) He lacks authority.

(2) He lacks power.

(3) His word is not believed.

(4) He will be in the Bottomless Pit.

6. None from conscience. No; for in regeneration the conscience was made good.

REMARKS.

1. In Christ, what a blessing!
2. Out of Christ, what a calamity!
3. Are you in Christ?
4. Be saved to-day.

BORNE OF FOUR.

"When he saw their faith."—Luke 5: 20.

In the interesting account of the palsied man borne of four to the Great Healer, the following thoughts may be noted, viz.:

I. THE PALSIED MAN HAD FRIENDS.

Alas! for the sinner who has no Christian friends! This man had interested friends, who

1. Knew his condition.
2. Knew he needed help.
3. Knew he could not help himself.
4. Knew Jesus could help him.
5. Knew he must get to Jesus.
6. Resolved to get him to Jesus.

II. FAITH OVERCOMES DIFFICULTIES.

1. They seek the man.
2. They give him information.
3. They offer their services.
4. They disregard distance.
5. They push through the crowd.
6. They tear up the roof.

III. FOUR CAN DO WHAT ONE CANNOT DO.

One person could not carry this man to Jesus; two could not, but four persons could carry him. One Christian may speak to a sinner in the morning, one at noon, one in the evening, and one at night. That sinner yields and seeks Christ. So

1. One Christian worker answers an objection.
2. Another adds an encouragement.
3. Influence is cumulative.
4. The Holy Spirit helps.

IV. INSTANTANEOUS CONVERSIONS.

1. The paralytic healed in a moment.
2. It is done by a word.
3. It is done without outside help.

V. THE POWER OF FAITH.

"When he saw their faith."

1. They had faith.
2. They showed their faith.
3. God honored their faith.

VI. THE POWER OF THE HOLY SPIRIT.

The Holp Spirit does the work in the heart. He is all-powerful. Hence

1. He can convert a hardened sinner.
2. He can convert the infidel.
3. He can convert under poor preaching.

REMARKS.

1. Have the interest of the four men.
2. Do the work of the four men.
3. Oh, for the reward of the four men.

WORKING OUT SALVATION.

"Work out your own salvation with fear and trembling."—Phil. 2: 12.

"If any man be in Christ Jesus, he is a new creature. Old things are passed away, behold all things are become new."—II Cor. 5: 17.

Here we are told that to possess salvation we must be in Christ Jesus and become a new creature; that old things pass away and all things become new; and then we are exhorted to work out this salvation which we possess. Now

I. WHAT IS THIS SALVATION?

1. It is pardon.—Isa. 55: 7; Luke 24: 47.
2. It is adoption.—Gal. 4: 5; Rom. 8: 15.
3. It is regeneration.—Jno. 3: 7; I Jno. 3: 9.
4. It is divine sonship.—I Jno. 3: 1; Jno. 1: 12, 13.
5. It is everlasting life.—Jno. 3: 36.

II. HOW IS THIS SALVATION OBTAINED?

The old and the only reliable way to obtain this salvation is as follows: It is all heart experience. The stages of this heart experience are:

1. A sense of condemnation.
2. A confession of guilt.
3. A repentance of sin.
4. A trust in Christ.

This is salvation, and this is the way it is obtained. But we are commanded to work it out. Then

III. HOW IS THIS SALVATION WORKED OUT?

1. By showing the spirit of a saved man.
2. By having the interest of a saved man.
3. By doing the work of a saved man.
 (1) Humility.

(2) Love.
(3) Obedience.
(4) Service.
(5) Sacrifice.

REMARKS.

1. Be saved to-day.
2. Come out on the Lord's side.
3. Work out your salvation.

HISTORY OF THE SOUL.

WHAT THE BIBLE TEACHES ON THE SUBJECT.

I. ALL MEN HAVE SINNED.

1. Sin originated with a fallen angel.
(1) Wicked angel cast out of heaven.
(2) Assumed the form of a serpent.
(3) Tempted Adam and Eve.—Gen. 3: 1-24.
2. Sin was communicated to Adam and Eve.
3. Sin was propagated by Adam and Eve.

Adam and Eve propagated in their children the fallen, not the unfallen, nature; so that the children of Adam came into the world possessing the nature their father had after the fall.—Rom. 5: 12.

4. Sin is inherited by all.
5. Sin is practiced by all.

Read: Gen. 6: 5 12; Ps. 14: 2, 3; Job 14: 4; Job 25: 4; Ps. 51: 5; Ps. 58: 3; Eph. 2: 3; Rom. 3: 10-12; Jno. 5: 19.

Because all men have sinned

II. ALL MEN ARE CONDEMNED.

1. Because all men have sinned.—Rom. 3: 19; Rom. 3: 23: Gal. 3: 22.
2. Because all men are born in sin.—Ps. 51: 5; Ps. 58: 3.
3. Because all men by nature are children of wrath. Eph. 2: 3.
4. Because condemnation is passed upon all.—Rom. 5: 18.
5. Because they are in a state of unbelief.—Jno. 3: 18, 19.

III. ALL MEN ARE DEAD.

All men are dead. Note:

1. What this death is not.

This is the death Adam died when he first sinned, and which is inherited by all men.

(1) It is not physical death.
Adam lived many years after he sinned.
(2) It is not intellectual death.
Adam was highly intellectual after his sin and fall. Hence the death pronounced against Adam, and which we all inherit, is not physical death, nor is it intellectual death.

2. What this death is.
It means that the sinner is morally, spiritually dead.
(1) He is separated from God.
(2) He is shut off from life.
(3) He is prone to evil.
(4) He is an enemy to God.
(5) He is a child of wrath.—Eph. 2: 3.
(6) He cannot help himself.

IV. THE DEAD SINNER MAY POSSIBLY BE SAVED.

1. God is Spirit.
2. The human soul is Spirit.
3. God is good.
4. God is all-powerful.
5. The Bible gives necessary information.
(1) About sin.
(2) About God.
(3) About Jesus.
(4) About atonement.
(5) About hell.
(6) About heaven.

Yes; it is possible for the dead sinner to be saved.

V. THE DEAD SINNER MAY CERTAINLY BE SAVED.

1. His debt has been paid.
2. His punishment has been suffered.
3. The claims of justice have been met.
4. Satan has been vanquished.
5. The door of heaven has been opened.
6. A place has been prepared for him.
7. Christians want him to be saved.—Rev. 22: 17.
8. Angels want him to be saved.
(1) They are interested. 1 Pet, 1: 12.
(2) They rejoice when a sinner repents. Luke 15:7.
9. The Holy Spirit wants him to be saved.
(1) He invites him to be saved.
(2) He will help him to be saved.

10. Jesus wants him to be saved. Matt. 18: 11.
11. God wants him to be saved. John 3: 16.

God so loved the world, that he gave his Son for human souls. 1 Tim. 1: 15; 1 Tim. 2: 4.

Now, as to

VI. HOW THE DEAD SINNER MAY BE SAVED.

1. By grace. It is a gracious gift. Eph. 2: 4-10.
2. In repentance. Luke 24: 47; Acts 5: 31.
3. Through faith. Rom. 2: 28; Eph 2: 8.

Finally,

VII. THE SALVATION THE DEAD SINNER MAY HAVE.

1. It is pardon.
2. It is justificaction.
3. It is adoption.
4. It is regeneration.
5. It is real sonship.
6. It is escaping hell.
7. It is obtaining heaven.
8. It is everlasting bliss.

REMARKS.

1. O Christian, the dead sinner may live!
2. O dead sinner, you may be saved!

III. HELPFUL ARTICLES.

THE WISDOM OF SOUL-WINNING.

BY REV. R. G. BOWERS.

This topic will no doubt suggest to every reader the words of Solomon; "He that winneth souls is wise." Prov. 11: 30. Of course the Christian world does not question the truthfulness of the words of the wise man. Very few of us, however, feel the burning significance of this short proverb. The truth and beauty of it do not possess our hearts as they should.

These words from God's book are worthy of our prayerful consideration for several reasons. Because they are the words of a wise man. The words of the wise challenge our attention, and rightly so. Especially do we feel called upon to give attention to the voice of wisdom and experience. These were combined in Solomon. God gave him wisdom above all men and experience was gained in a life of most varying circumstances. If, perchance our ears are deaf to wisdom's call and we move not at the voice of grayhaired experience, yet these words must appeal to us, These are the words of inspiration. "Let God be true, but every man a liar."

If solomon had never written these words and this expression were entirely expunged from our Bible, the wisdom of soul-winning would stand upon sound reason. Do you inquire into the wisdom of soulwinning? Do you seek reasons for Solomon's emphatic statement? Do you ask, wherein is the soul-winner's choice a wise one? Five answers are ready for use.

1. The soul-winner chooses wisely because he chooses an unselfish vocation. Selfishness is our greatest enemy many times. When we enlist in the great work of winning the lost we rise above self and live in Christ. How beautiful the soul-winner's self-denial expressed in these verses:

"Perhaps today there are loving words
Which Jesus would have me speak.
There may be now in paths of sin
Some wanderer whom I should seek.

Oh! Saviour if thou wilt be my guide,
Though dark and rugged the way,
My voice shall echo thy message sweet,
I'll say what you want me to say.

When the work in hand has possessed us, soul, mind, and body, self is so completely lost sight of that we can say with Paul: "I could wish that myself were accursed from Christ for my brethren." God delights in the unselfishness of the soul-winner. He does not forget his sacrifice and speaks this beautiful promise for his consolation,

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousnes as the stars forever and ever."—Dan 12: 3.

2. The soul-winner chooses wisely because he chooses an uplifting vocation. He, by his efforts, uplifts himself and at the same time lifts the world heavenward. The nearer he brings others to God and heaven the nearer he must come himself. He labors not in vain for Christ has said, "He that reapeth receiveth wages." A man cannot engage in soul winning and not grow in grace. His heart becomes a "live magnet" that draws heavenward. He finds himself growing stronger upon the bread of life which he breaks to others.

Oh! joyous thought, too, the soul-winner—uplights the world. He is the salt of the earth—a saving power. The nation, the state the community and the individual all feel his power for good. The swan swims in the slush of the pond seeking her prize, the minnow, and then soars aloft with her bosom glittering in the sun's rays. She retains not one particle of stain from the mud of the pool but her breast is as write as the driven snow. Beautiful illustration of God's servant seeking souls! He rescues the hopeless woman and snatches a man from the mire of the gutter and rises, his prize in hand, all to shine more brightly in God's love. Soul-winners are saving this great big sinful world from destruction.

3. The soul-winner chooses wisely because he chooses a needy vocation. The brave boy stands on the shore when the great ship, approaching the harbor in the storm, springs a leak. The distress signal is sent up. Again and again help is called for. The brave boy bids mother farewell and, regardless of her arguments that he may loose his life, he leaps into

the life-boat saying; "I am unworthy the name of my father if I answer not the cry of need." You say noble boy! The soul-winner is answering the cry of need, "come over and help us." The professions are filled. There is little room in law, medicine, teaching or any of the vocations of this life. The soul-winner's vocation is needy. "Lift up your eyes and look on the fields for they are white already to the harvest." "The harvest truly is plentious but the laborers are few." The harvest is great the laborers are few and work must be done now. Soon the plowman will overtake the reaper and the opportunity will be gone. It is manly—it is womanly, to answer the cry of need.

4. The soul-winner chooses wisely because he chooses a good partner. Jesus says, "lo I am with you alway even unto the end." Wrecks in business often come from bad partnerships. Unhappy homes and ruined lives are often the result of bad partnerships formed in marriage. The soul winner cannot suffer from this source for the Holy Spirit is his helper and Jesus Christ is his partner. What a glorious partnership is ours! Our Savior, infinite in patience, love, power, wisdom, and all needed resources is our partner in our great undertaking. He is our yoke-fellow. Shall we not gladly say:

"Where he leads I'll follow,
Follow Jesus every day?"

5. The soul-winner chooses wisely because he chooses an imperishable work. The sculptor's of centuries ago, were they here now, would weep over the condition of much of their work. The work of the masters must yield to the wearing influences of time and crumble at the touch of his bony finger sooner or later. The artist leaves his master piece behind him to sustain his name. The worm mars the frame and the moth cuts the canvass and the delicate coloring yields to dust and chemicals of the air and soon the master-piece and the master's name are lost in oblivion or known only in history. The ancients sought to live so that they might be deified when they died and that a star should be named for them. The soul-winner has the promise. "They that turn many to righteousness shall shine as the stars forever and ever." Our work in winning souls is not subject to decay and loss but rather grows in power as it approaches eternity. The influence set in motion in winning one soul for Christ will con-

tinue to grow in power until it will lash the shores of eternity as a mighty wave of glory. When in judgment we can point to those whom God has won through us and in the language of Paul say, "Our joy and our crown," this will be honor enough. Will we not be amazed at the greatness of our work when in all its accumulated glory we shall hear the blood washed throng as they point to us and say he told me the story of Redeeming Love.

Was not Solomon right when he said: "He that winneth souls is wise?"

ELEMENTS OF POWER IN SOUL-WINNING.

BY J. B. GAMBREL, D. D.

One of the sorest needs of the average modern church is a return to the straightforward, simple methods of the work practiced by the early disciples. No one can read the New Testament without seeing that the work fell into the hands of all the disciples. It was not perfunctory. It did not go by routine, but men and women acting on the impulse in their conversion went immediately about the Master's work. Soul-saving was the work at hand and without delay they went at it. They were heaven taught and heaven guided. It is pretty plain we shall never make anything like the progress we ought while the work is turned over to the preachers and the lay members considering, hearing and praying about the sum of their duties. I insist that every Christian has an impulse divinely imparted to help others into the light. Many are hindred because they imagine there must be some extraordinary gift required. I give below some of them.

ELEMENTS OF POWER IN SOUL-WINNING.

The work of soul-winning is primary work, and belongs alike to all Christians. It is of a sort to defy technical teaching. Indeed, it is so simple, that we are constantly in danger of over-looking the elements of power in soul-winning. These elements are rudimental.

The first I would mention is a personal experience of divine grace. It would not be safe to assert that no one can so teach or preach that people may not be saved, unless he has a personal experience. It is truth and not the man that saves. It is safe, how-

ever, to say that a primary qualification for soul-winning is a personal experience. No one can talk forcibly of religious things, unless he feels them. One may indeed, talk learnedly of them, but not forcible nor winsomely. It follows from what has been said that, if one wishes to be useful in winning souls, constant attention should be given to his own religious life. The words of the Psalmist are apt: "Restore unto me the joys of thy salvation, then will I teach transgressors thy ways and sinners shall be converted unto thee." Cold-blooded efforts to win souls are likely to prove dismal, disheartening failures. All this applies to preachers as well as to individual workers. A living, personal, joyous experience of the power of Christ to save is the starting point for active Christian work.

The second element, I would mention is a knowledge of the sinners' true condition. If a man have vague and uncertain views of the condition of lost people there will be a large element of uncertainty about everything he says and does. A true conception of the lost and blinded and helpless condition of every unsaved person is the theological starting point in dealing with the lost. One who understands the deadness of the human heart, apart from divine grace, will understand how to talk to men in that condition, and he will have a proper conception of the need of one "who is Mighty" and able to save. He will understand that salvation is not a small thing, and especially will he understand the great difference between an outward reformation and an inward life.

Another element of power is a strong, restful unwavering faith in the power of Christ to save. I say the power of Christ advisedly, because in the multitude of theories about salvation, many lose sight of the personal Christ, who alone is a Savior. Some, in their efforts to win people really lose them in a labyrinth of theories concerning the Gospel. The soul-winner must be able to speak of Christ with the assurance of a strong, steady faith, backed up by personal experience. With becoming faith, he will not be dismayed by difficulties. He will not stagger at the promise when he faces an obdurate sinner. He will be able to speak with joyous hope to even the worst of sinners, and feel in his heart that the worst of sinners can be saved by the great Saviour.

In the fourth place I mention as an element of

power a knowledge of the scriptures which bear on the different phases of the general subject of salvation. The soul-winner need not be an expert theologian. It does not lie along the track of his particular calling to be able to explain all mysteries, but it is of the greatest importance that he be able to quote the scriptures applicable to one in any stage of experience. The soul-winner should be able to show from the scriptures the true condition of the lost. He should be able to show from the scriptures what God requires of sinners—repentance and faith. These scriptures should be at his command at all times and ready for instantaneous use. A Hand-book for soul-winners collating the scripturss under the various heads may be found very useful, but the personal worker should have his bible and know how to turn to the scriptures and read them.

In the fifth place another element of great power in soul-winning is a genuine sympathy for the lost. This is something that cannot be simulated without detection. An assimilated sympathy is always nauseating. A cold, hard, gritty manner of dealing with people will rarely, if ever, result in good. The least tinge of phariseeism will prove a great hinderance. The true soul-winner is in no sense professional, nor technical, but natural, easy and sympathetic. One of the most important things of all is, that the soul-winner shall get in real spiritual touch with the lost one. This cannot be done without sympathy, and I mean sympathy in the deep meaning of the word, feeling with the lost. Here is where one's personal experience of travail from darkness to light comes in to render efficient help. The soul-winner knows the road. He has been over it. He knows its difficulties, its travail, its sorrow and all this is wondrously helpful in dealing with others. This is one reason why a constantly fresh experience is of so much importance in this glorious work. Staled religious experiences are a most disqualifying thing.

I mention the sixth as another element of success, that very indescribable, but necessary, thing called tact. Soul winners are fishers of men and who does not know the difference between too fishermen, fishing in the same stream. One is successful while the other fails. The first has tact in fishing. In soul-winning and in fishing alike it is necessary to remember that vehemence and force are likely to succeed.

You must induce the fish to bite. You must win the soul, not force it. The general question of tact is too large to elaborate. There are hundreds of ways in which one may reach lost people by the exercise of plain, sanctified common sense. They must suggest themselves to the reader.

The seventh element I mention is a steady purpose to be useful in this work. We will do but little at haphazard. Now and then an arrow at random sent, may find a mark the archer never meant, and save a soul. But whoever hopes to be useful in this greatest of business must set his heart to it, must study it. An earnest purpose maintained becomes a great teacher. If necessity is the mother of invention, a predominent purpose is even more prolific of ways and means. Whoever becomes so fixed in purpose to be a soul-winner as to make that the concern of his life, will grow in the direction of this purpose. He will begin to see things all around him in relation to the main purpose of his life and a thousand ways will open to him for usefulness in his beloved vocation which others, with little or no purpose, would not see at all.

My closing remark is that over all and beneath all and through all must be an abiding love for Christ. Our relation to Christ's work can never be satisfactory and successful, if our relation to Christ Himself be wrong. This work is to be carried on under the power and passion of a personal love for Jesus Christ. It is profoundly signifiicant that one of the early soul-winners went immediately from the presence of the Master to his own brother. Apart from Him we can do nothing. In harmony with him there are almost boundless possibilities, for even the humblest worker.

WISDOM IN WINNING SOULS.

ROBERT N. BARRETT, D. D., TH. B.

"He that winneth souls is wise,"—Prov. 11: 30.

There are two ways in which this striking passage may be interpreted. First, "It is a wise thing to win souls," second, "It takes wisdom to win souls." For the present, we will simply consider the last, "It takes wisdom to win the soul."

In order to win souls, we must compete with the devil

for them as a man competes with his opponent for a prize. Soul winners must be earnest, alert, straining every power to achieve success. If "faint heart never won fair lady," so much the more an indifferent haphazard attempt can never win immortal souls. We must uppreciate their infinite value, and go into the contest realizing that eternity is at stake.

1. It takes tact to win souls. Jesus said "I will make you fishers of men." It takes skill to be a fisherman. He must know where the different kind of fishes shoal and how to bait his hook for the kind he seeks. He must be as wise as the serpent that charms its prey. He must learn and use that personal magnetism that has irresistable attraction for lost men. He must handle them adroitly. Sometimes a fish must be allowed to tire himself out before being drawn ashore, the line being unwound to its full length, then take up the slack. Compare that marvelous incident of our Savior and the fallen woman at Jacob's well. See how he used common every day affairs to lead up to the all important matter for which he had come all that long way to speak to her. How he gently, but positively convicts her of sin, how when she changes the subject he allows her to go the full length of the line, then adroitly pulls her back to the main issue and wins her.

2. To win souls we must be persistent. Nearly all want to wait for a more convenient season. Do not allow it. Press for a decision now. Yes or no. If they go away unsaved having been deeply moved, in most cases, having stifled their convictions for that time, they cannot be so easily reached again. In the great meeting in Baylor University this winter some of us sat up with penitents until after 1 o'clock A. M. Often one would say, "I must go. I will decide to-morrow night." "No you must decide now. You have no promise for to-morrow. You must tell me yes or no. Will you accept Jesus as your Lord and Savior?" If he does, all is well. If not he is doomed. It is awful to feel that you have him almost at the point and allow him to go forever. One young worker said in an experienced meeting after the great revival, "I have learned the value of a moment well put in." That is true. Eternal destiny hangs upon one instant. Don't turn lose until a decision is made. Mr. Moody declared that in all his great meeting nearly all converts

accepted Christ through the earnest solicitation of some personal worker in the inquiry room.

To wins souls we must go after them. They are in the dark, and are dead in trespasses and sin. We cannot expect them to look for us. "Go out and constrain them." Burning zeal must characterize us. Unless we show them we think them to be lost, they will not feel lost themselves.

God help us to be wise in soul-winning, for "they that be wise shall shine as the brightness of the firmament and they that turn many unto righteousness as the stars forever and forever."

PERSONAL WORK IN SOUL WINNING.

REV. E. P. ALDREDGE.

I. ADVANTAGES.

The advantages of personal work in efforts of soul-winning can scarcely be overestimated.

1. It is a work that all can engage in—the wise and the unwise, the old and the young, the strong and the frail. There is absolutely no Christian who can not lead some soul to Christ by personal, consecrated effort. The writer once knew an invalid girl who was irresistible in her appeals to the lost. Dr. Broughton tells how a half-witted, 12-year-old boy led his father, a saloon man, to Christ, and thereby inaugurated a revival which resulted in the conversion of every saloon man in town and the salvation of hundreds of souls.

2. Again, personal work is not confined to stated or special occasions. If we rely solely on the preacher's message it is easy to see that this great work of soul-saving will be limited to the Sunday services, and, what is comparably worse, it will most often be confined to the protracted meetings in the summer. The Master did not wait this way, nor did he rely on preaching to the multitudes altogether. See him as he talks with Nicodemus at night, and with the woman of Samaria at the well. Hear him speak to Matthew "Follow me," and to Zacheus, "Today is salvation: come to thy house." How we should have enjoyed hearing him talk to Mary in her home, and to know what he said to Peter when he appeared

the denyer alone. Let us thank God that in our homes, shops, offices, hospitals, and, in short, almost everywhere any at any time, we may seize an opportunity to press the claims of Jesus upon our friends.

3. Personal work will reach classes that otherwise would never be reached. Many people will not go to church until some earnest soul presses an invitation upon them. Even then many people cannot be induced to go, and must be dealt with by some consecrated personal worker. And why not go out after the lost ones? Jesus did.—Luke 15: 4. Wholesale dealers do not sit down and wait for customers.

4. Personal work indicates a personal interest in the lost soul dealt with that the greatest preacher on earth cannot manifest from the pulpit. However sincere and earnest a preacher may be, lost ones are apt to regard much he says as mere professionalism. When you go at him personally, however, he must not only do away with his charge of professionalism and face the issue squarely, but in the very fact of your coming to him he sees the greatest possible evidence of the truth of religion, and, if you are skillful he can hardly do otherwise than surrender immediately. It doesn't need apologetical preaching to disarm the critic, the infidel or the doubter. One simple Christian worker, fired by the Spirit of God, is the greatest argument for Christianity the world ever saw.

5. Personal work secures directness, point and personal interest for the simple message. I should not appreciate a doctor who persisted in sitting in his office and prescribing for patients whom he had never seen. Let him go to their rooms, examine them, then prescribe. Shall we not profit by this lesson when we come to deal with souls?

6. That personal work not only multiplies the interest, zeal and love for souls, but also secures the greatest growth of the individual Christian, are facts too obvious to need argument.

7, Furthermore, when rightly conducted, personal work is a means of invaluable aid to the preacher. By finding out what effect certain sermons have had and by continually being informed of the conditions and difficulties abounding with the people who hear him, the preacher can preach not only more directly, but also with more confidence and authority. Happy

is that preacher who, by the aid of these assistants, has located the enemy, has discovered their intrenchments!

8. Among other things, personal work is also a means of great blessing to the church life. Generally speaking, it is safe to say that the church will be helped by a meeting in proportion to the active personal work of the members. God pity that church which commits the unspeakable folly of placing the entire burden of a meeting upon the preacher, as is often the case! However much "noise" may be made in such cases, the socalled revival will come and go with the invited preacher. The preacher is the leader and succeeds only in so far as he enlists the laymen and stirs them up to go against the enemy.

II. EQUIPMENT.

But there is some equipment absolutely essential to any degree of success in personal work. Let us mention some things:

1. To do personal work one must be conscious of his own great deliverance from sin and the commitment of his soul to Jesus Christ.—Ps. 116: 3 8; II Tim.1:12.

2. The personal worker must have a supreme conviction that all men out of Christ are already condemned and doomed; that the present life of the wicked is a mere creaking bridge beneath which yawns the damnable abyss; that because of his sins, the bow of God's wrath is already bent and the fatal shaft pointed toward the sinner's throbbing heart; that at best, all men out of Christ stand on the brink of the pit, with the flames of hell already climbing about them, and that only God's mercy is able to snatch them from the burning. Without this conviction, one may indeed win a sinner to something, but not to Christ.

3. It is also necessary that the personal worker should have some knowledge of the Bible. He should be able to quote some striking passage or turn instantly to a passage and read it. If possible, let him supply himself with a "Hand-Book for Soul-Winners," or some convenient collection of Scriptures.

4. Another qualification for personal work is the willingness to be counted "a fool for Christ's sake." Only this willingness will do away with your selfish pride; only this will cause you to welcome criticism, and only this will drive away your senseless fear of

shocking your sinner friend. This point reached, and the victory is assured.

6. But some one asks, "How may I get this willingness?" I answer, by prayer. Let no one dare to approach a soul without first earnestly imploring the divine guidance.

6. In the next place, I would say, Wait, personal worker, for the Spirit's impression. Just as sure as God is in heaven will he grant the Holy Spirit to those who ask him. You need not frame a speech, either. He will give you words clothed with his own power. He will move on the heart of the sinner and subdue it to his own will. Only be led by him.

III. IN THE WORK.

In the actual work of dealing personally with a lost soul we can note only the vital points.

The manner of procedure will vary according to the surrounding circumstance. If you are to go to some home, then by all means make an engagement with the sinner friend. The very engagement will give him time and occasion for reflection, and will also cause him to be free to express himself. In filling such engagements, keep these things firmly fixed in mind: (1) Be much in prayer before going. (2) Go alone. (3) Go directly to the point; not a moment's delay. (4) Work for an immediate decision with the same degree of earnest endeavor that you would put forth did you know the man would be doomed forever unless he repented then.

If the occasion is a meeting at the church, then remember these things: (1) It is a wise plan to go to your lost friend with some pointed question embodying the main thought of the sermon. For instance, if the preacher has insisted that "the soul that sinneth it shall die," ask a question like this: "How, in your judgment can a man who sins escape death?" (2) Never, for any cause, engage in a wrangle. Plead for his unconditional surrender to Jesus Christ as the only hope of pardon and reconciliation. (3) Bring him quickly to the point whether he will accept Jesus Christ or reject Him. Don't allow him to dodge. (4) Then give him some definite promise of God's word and try to lead him to take a stand upon it, live or die. (5) If his faith is weak, then kneel with him, get him to go over the publican's

prayer and keep on praying until God blesses the man.

If you must go to his place of business, quite another method must be pursued. Something like this will be found effective: (1) Wait for an unoccupied moment; never approach a man absorbed in other things. (2) Be brief and to the point. (3) Leave some striking word for him to think upon; give him a tract if he will promise to read it at some unoccupied time, make an engagement to meet him at some convenient place, then go.

If you are working at some business with the unconverted friend, then lead up to the subject of salvation—he expects it of you; diagnose his case and apply the remedy. The Boers do not win their battles by strategy or by the superior tact and wisdom of their leaders, but from the fact that in the hour of conflict the young and the old, men, women and children, fall into line, and with their arms ready, each singles out a foe, and, at the command "Fire!" sees a Briton fall. God gives us an army of personal workers and saves us from the results of haphazard methods.

SOUL WINNING IN SPECIAL MEETINGS.

REV. F. M. McCONNELL.

There is a legitimate seed time and there is not likely to be much reaping without sowing. But the wise farmer does not spend much of his time merely sowing and planting. One can sow as much as many can reap. It would appear that in many of the churches entirely too much sowing is done for the amount of reaping. Too many members and pastors have not reaping faith.

It is not necessary at this late day to adduce argument in justification of special meetings for revival and soul winning. God's blessings have been too abundant for any person desiring to be led by Him to doubt his approval for a moment. Everywhere the Spirit has blessed evangelistic efforts, while the blighting east wind has blown upon those churches which have opposed God's gracious work. Let us

give attention to four things in connection with this special work.

1. Preparation.
2. Preaching.
3. Power.
4. Permanence.

I. PREPARATION FOR SPECIAL MEETINGS.

A series of meetings for the purpose of promoting a revival in the community and winning the lost is no trivial matter. It is of very great importance to the moral status of a community, to the churches, and of infinite moment to the unsaved. Proper preparation should invariably be made. The pastors and the leading members of the church should anticipate every difficulty and remove it as far as lies in human power. They should see that the meeting place is comfortable and that all arrangements are made beforehand so that there will be no delays or distractions when the meetings begin. There ought to be earnest praying for God's blessing upon the meetings and all Christians in the community sought to be reached by the meetings should be visited, prayed with, and enlisted in the work if possible. The pastor should carefully make a list of those he hopes to see saved during the meetings, and also of those whom he hopes to more actively enlist in the work of the church. He should pray, one by one, for all on these lists, and do all in his power to interest them before the meetings begin so as to secure their attendance from the first. Every one who usually does effective personal work should be seen and enlisted if possible. The meetings should be persistently advertised in a modest way, and not one person who could be informed should fail to know of them. Having thoroughly prepared for the meetings the battle is half won.

2. THE PREACHING.

The preaching in special meetings for soul winning, to be effective, must be searching, hortatory, and directing. Every sermon, perhaps, delivered under those circumstances, should contain these elements. They should neither be coldly logical, nor merely exciting. In such sermons there should be argument and it should be argument on fire; there should be exhortation, and every heart moving plea should

come right out of a gospel truth. In vain may we hope to powerfully and permanently move men unless we move them by the truth as it is accompanied by the Holy Spirit. Perhaps, the best way to awaken the lost is to pour into their minds and hearts two streams of truth from the Word of God:

(1) Declarations of His law concerning the conduct of human beings;

(2) What he has said of the destiny of transgressors.

These truths should be illustrated by the plainest, most pointed, most scriptural illustrations the preacher can possibly bring to bear. The whole Bible should be read through by every preacher at least once each year with the one idea during that reading of getting out of it everything calculated to make his sermons searching and awakening. The sermons of a vast majority of preachers are sadly deficient in awakening power, the most important characteristic of a truly great sermon. What men think, or a collection of revival anecdotes, will never powerfully arouse sinners, but what God has said concerning their sins, and destiny, will arouse them if it is preached to them undiluted from an earnest heart.

Many preachers say that they are not gifted in exhortation. It is not as uncommon a gift as they think. In every preacher it is capable of cultivation. A certain preacher who supposed that he did not possess this gift was struck one day with the thought that exhortation is importunity manward while prayer is importunity Godward. He knew how to pray and was fervent in prayer. With this idea before him he began to be importunate in his appeals to sinners, and never again doubted his gift. No one who can pray earnestly to God need fail when pleading with men. It is another channel for the same mental activities. When people are awakened and aroused they must be directed. O how important is this work! To what or to whom shall they be led? To the church? To resolves? To ordinances? No! no!! To the living, present, Savior. In many hundreds of cases, alas! the preacher or personal worker misleads the inquirer instead of directing him aright. At all hazards, and, and by all means, put Christ before the minds of those who desire to be saved. Let the way to Christ be as clear in the preacher's mind as the unclouded June sky, and let the cross be as plain before his vision as the meridian sun. Let

him know all the enemy's deceptions and delays and stay with the inquirer until they both stand by faith before the Savior and the inquirer is folded in the power of him who came to seek and save the lost.

3. Power.

Much is said and written in these days concerning power and many have been the appeals to Christians to get more of the power of the Holy Spirit. Many have sought and prayed for power. Some have obtained it in great measure, while others have utterly failed. Some have gotten what they called a baptism of power and have been from that day useless fanatics in the kingdom of God. Three things appear to be evident:

(1) Without sufficient spiritual power no success can be had in winning souls.

(2) The supply of this power is infinite and the disposition of the Spirit to bestow it is limitless.

(3) The only preventing hindrances to the possession of power by any person are wholly in that individual himself. The chief hindrance is selfish indolence in its use. Many who pray for power have no definite purpose to use it if bestowed. They pray and pray and remain powerless. The reason is evident. "God is not mocked," nor can he be deceived. It is probable that every child of God has today all the power he would use today for the advancement of the Redeemer's kingdom. God is willing to bestow it if bestowing will advance His cause. Before we ask, He desires to give it, and when, with the desire to use it, we stand facing the opportunity, will it not be bestowed? Would a father possessing great wealth and furnishing an only son with capital to carry on a business, be niggardly in supplying money when his son could use it to advantage? Not if he wished his son to succeed. So it is with our heavenly father. If we are idle, selfish, or would squander the blessing it will not be given. Let us use every atom of power God has given us, being sincerely grateful for it, attempt more and greater things for Him, and the power will be at hand when the occasion demands its exercise. Having some power let us go out after the lost with faith and boldness and let down the nets into the deep, trusting the Master to fill them.

4. Permanence.

There is complaint all over the country that many

of those who join the churches in revivals do not hold out. The evangelist, or pastor evangelist who conducted the meetings in which these members joined the churches are mostly censured, and it is just that they should bear their part of the blame. But should we not look farther than these men for other causes of this lack of permanence in the work? There are at least four causes for this.

The first I will mention is the lack of firmness in human nature. The Galatians are all not dead yet. The proportion of weather-vane people is sadly greater than it ought to be. Every church and pastor should remember this when noting the abiding results of any meeting. Some will go back and walk no more with him." Many who for awhile shout, "Hosanna," will afterwards be silent or cry, "Crucify him."

A second cause for lapsing is to be found in the preaching, or methods, of the preachers conducting the meetings. A foundation should be substantial and put down to firm ground. So with the preaching, The Bible is not only the "sword of the Spirit," but it is a whole armory full of weapon's for the Spirit's use. There are in it, conviction producing truths, joy producing truths, peace producing truths, etc. etc., unto completeness for the needs of mankind. Let the preacher search out abundance of conviction producing truths and preach them until people are convicted. Then let him lead them to nothing but Jesus Christ and he will have done all he can do to make the results permanent. No superficial excitement should be taken for conviction, and no profession should be received as evidence of regeneration unless it has the ring of genuine confidence in Christ. No preacher or worker should urge persons to make professions of faith unless they actually possess faith. But all who do possess it inwardly ought to profess it outwardly at the earliest opportunity.

A third cause for lapsing is to be found in the want of the shepherd's heart and effort in the pastors. To be a student is one thing, to be a shepherd is quite another. Both are good and have their places, but the good shepherd keeps the flock well together and no man will ever do it unless he is a good shepherd. The sheep must be known by name and carried in the shepherd's bosom or they will be scattered. The same evangelist may go to two churches, preach the

same truths, have the same number of additions to both churches; more than three fourths of those in one church will lapse into worldliness while more than three fourths of those in the other church will abide steadfast. The difference is largely in proportion to the difference in the pastors. Converts should be cared for with the untiring patience and vigilance manifested by the nurse who watches over little children.

Still a fourth reason for so many converts backsliding is to be found in the treatment they receive from older members of the churches. In many churches new members are treated like they were to be put upon their good behavior for awhile, and if they stood the test, they would be received as worthy. Babes in Christ cannot live well in an ice-house, but they will grow and be healthy in a good spiritual home. While we are getting new converts in let us throw aroung them such an atmosphere of loving helpfulness that they will immediately become at home in the work of the church. They should be trusted, given something to do, and given a welcome as hearty as that extended to the Prodigal Son by his father.

SOUL WINNING IN DAILY LIFE.

REV. L. R. SCARBOROUGH.

The Christians of to-day are greatly guilty in the neglect of souls day by day. No more important, no more pressing duty is ours than the one Jesus puts on us in each day making earnest efforts to bring some lost soul to life in Christ. Some are zealous on the Lord's day, more are exceedingly zealous during revival seasons, but far too few make it a daily habit of seeking to win somebody for Christ. It is to press home upon the reader's heart this important work that this chapter is written.

I. THE NECESSITY OF DAILY SOUL-WINNING.

1. Because of a sacred trust. God through Jesus has committed to us "the word of reconciliation"—

2 Cor. 5: 19. He has made us watchmen on Zion's Walls. Thus committing to us in sacred trust the souls of lost men. If we are not constantly looking and working to their salvation we are recreant and unfaithful to a holy guardianship.

2. Because of the demands of Christ's example.

During the earthy ministry of our Lord no sinner passed him without an invitation to life or a warning about sin. Every day he reached out holy hands for the lost. He let no opportunity slip. He 'redeemed the time' by filling up the hours with efforts to redeem souls.

"As he was so also are we in the world."—1 Jno. 4: 17.

"As thou didst send me into the world so also I send them into the world."—Jno. 17: 18.

With the same love, sacrifice, promptness, regularity, persistence and faithfulness that Jesus showed in the world we are to show in saving sinners. Jesus was truly a daily soul-winner. His example is pressing, brings an irresistible demand upon each Christian to do as his Lord did.

3. Because of the peril of souls.

Unbelievers are already lost. Each day deepens their doom, strengthens sin's grip on their lives and makes more sure their damnation. They have utterly no hold on life. Life's cord is a brittle thread. It breaks without warning. With depravity eating like a cancer, with nature's downward direction, with the devil and legions of hell-hounds persuing them hourly, with the wrath of God over them, with hell before them, with the insecurity of life and certainty of death about them, the souls of unbelievers are in immenent peril. We should reach for them as those that now stand in the flames. Procrastination on the part of Christians in carrying Christ to sinners is just as dangerous and inexcusable as procrastination on the part of sinners in coming to Christ. Hell opens flashing flames of eternal torment at the end of every unbelievers path. We have a chance hourly to rescue them. God help us to rush in and save them.

4. Because of the difference between heaven and hell.

In character, joy, peace, life, hope, companionship,

heaven, is a long distance from hell. There is more than a world of difference between Lazarus in Paradise and the rich man in hell. Different visions burst upon Lazarus' spiritual eyes and different experiences flooded his soul when the angels put him down in Abraham's bosom from those seen and felt by the rich man when he made his bed in an endless hell. We should not try to save sinners simply to get them into heaven, nor to keep them from hell, but their eternal abode is a problem for serious consideration. The primal purpose in their salvation is the glory of Christ.

5. Daily service in soul-winning is necessary to bring out the purpose of our own salvation.

Salvation is an unselfish matter. If I am saved simply to keep out of hell that is selfish. If I am saved simply to get to heaven that is selfish. But if I am saved to help save others that is unselfish. Christ was unselfish at every point in his earthly life. He always looked to the interest of others. In emptying himself of glory he glorified himself and all who trust in him. Christ's efforts to save men were not measured by annual revival seasons. He was at it all the time. Every time a sinner saw Jesus he saw him doing something to save sinners. Thus they should see us. Thus only can we publish the meaning and purpose of our salvation. The Christian who is not trying to lead some one to Jesus in salvation or sanctification is a tramp in the Kingdom of Grace and has forfeited his right to life. When we are saved we are left here for the one purpose of helping Jesus save others. We should be constantly and unceasingly about our Father's business.

II. HOW TO BE EFFICIENT IN DAILY SOUL-WINNING.

Know God, keep with God, live for God.

"The people that know their God shall be strong and do exploits."—Dan. 11: 32.

"Apart from me ye can do nothing."—John 15: 5.

"He died for all that they who live should no longer live unto themselves but unto him who for their sakes died and rose again."—2 Cor. 5: 15.

In doing these three things consist the equipment for daily soul-winning. This can be done:

1. By a life of faith. Perennial faith is necessary to

daily soul-winning power. Faith must be like the flow of the stream fed from the inexhaustible reservoirs of mountain springs. A living faith working by love is the mightiest lever of power in lifting the world God-ward. Each moment must be an act of trust, soul-dependence on God for life and power.

2. By a life of purity. A life of purity is a life of power. Down-right goodness is immeasurable in its workings for Christ's glory. The religion of unspottedness is the all conquering religion. No man can long be a great soul-winner unless in character and life he is clean. We must show forth by righteous deeds in our lives the imputed righteousness of Christ in our souls before the lost will be won to our Savior. A life of separation from the world is a life of power in the world.

3. By a life of prayer. The apostles after Pentecost were great soul-winners. Thousands were led by them day by day to Jesus. Why? For one reason, because in Acts 6: 4, we find them "giving themselves to continual prayer." A life given over to prayer is a life lived in the heart of Holy Spirit power. Our lives should be lives of intercession for sinners. Prayer opens and shuts; opens our eyes to spiritual and divine things and ways, and shuts our desires in the face of sin's allurements. Prayer makes us willing to be used and the sinner willing to hear the message we bear. Soul-intercession day by day keeps both hands of God at work; working on sinners saved and sinners unsaved, bringing them together and making their association work out Christ's glory. We must actually strive in prayer, give ourselves to prayer, if we would persuade sinners to love our Savior. Christ lived a life of prayer, died a death of prayer and ordained that such will ever be a matchless power in redeeming the world.

4. By a life of love. Love is the one irresistable power in the world. Love, like God's word, cannot be bound. It was crucified love brought before the stricken heart of Saul of Tarsus that made him into the mightiest single human evangelist power in the Kingdom of Grace. Jesus loved Saul and made him see the nail-prints of love's crucifixion for him, and Paul arose from sin's conviction to go forth to show the world the power of love. He afterwards said as the sum of his theology: "He loved me and gave himself up for me," and as the motive power that made

him face every difficulty and peril, "The love of Christ constraineth me." The blood saves. Yes, but is was love that shed the blood. It was a blood-shedding love, thorn-crowned love, cross-nailed love, that saved a poor sinner like me, and this love transformed and transmitted through human lives gives over to saving sinners that will bring them to Christ Jesus. God could not save us without first showing that he loved us, nor can we win others until we show them the power of personal love for them. A life of love is a life of power. Let us love Christ above every thing else and sinners as Christ loved them, and we can bring daily trophies to his feet.

5. By a life of hand-to-hand battle. Mr. Moody said that almost everyone of the thousands led to Christ in his meetings was led there by face to face personal work. We have to work at close range to get ahead of the devil. The Sword of the Spirit is a sharp sword but no where is said to be a long sword. It was made for close fighting. The sinner must not be out of arms reach to be pierced through with Calvary's blade. It is not enough that we should be good before sinners. We must try by all means to make them good. Consecrated life is only a basis for active service, personal work. Christ carried in terms of the Bible, by the power of the Spirit, with a pure life as the human channel is what brings men to Jesus. It should be our burning flaming passion to lead some one into the light and life of the Gospel each day we live. As we love Christ and the Spirits of men let us do daily service in making sinners see, love and follow Christ.

REWARDS OF THE SOUL-WINNER.

BY REV. A. E. BATEN.

The first reward is the satisfaction of feeling, deep down in one's heart, that he has won a soul from the captivity of Satan. I cannot conceive of any earthly joy greater than that of feeling that one has really saved a life.

It was the lot of this writer to be once in a home from which a babe, not 3 years old, was suddenly

missing. Less than an hour ago he was playing in the front yard. Now he is nowhere to be found. The father calls, the mother calls, the sister and brothers call. Not a sound is heard in response. Alarm seizes every bosom; every one flies forth, some into the field, some into the nearby forest—the lurking-place of the wolf and the catamount, sometimes of the stealthy panther. With almost every step the searchers call out: "Willie! Willie! O, Willie!" Well, it was my good fortune to be the finder of the lost child. He was in the "back side of the farm." I shall not attempt to describe the heart-consuming happiness that possessed me as I stooped down and took the bewildered, crying child into my arms.

Now, here is a lost soul. I am greatly concerned for him. I see he is exposed to the terrors of hell. My anxiety intensifies until it becomes a passion—a passion for a soul. I become alarmed lest he should be completely captured by Satan before he can be overtaken by the Holy Spirit's converting power. I take his name to the throne of grace. I go alone to him, and with burning emotions I talk to him about his soul's salvation. He turns me away with a few blunt words of one syllable. He seems not only not to see his danger, but also to be stone-blind as to any idea of gratitude for my interest in his behalf. But it does not stop here. He seems to despise my solicitude for him. His replies imply anger. But I know his soul is in imminent danger. I resort again to prayer. Soon it becomes my privilege to see him under deep conviction for sin. He now seeks my counsel and prayers. He tells me I am his best friend and begs me not to give him up. I tell him not to look to me. I shall still pray for him, but his case is absolutely hopeless without Christ. I admonish and beg him to commit his soul to Christ. He asks, When? I answer, NOW! He surrenders. He is saved. He laughs and weeps for joy. He thinks himself the happiest person in the world, and I think the same thing about myself. Such was an actual experience with this writer not long since. Such an experience is the first reward of a soul-winner. The joy of winning a soul would be infinite, even if the soul won should never know who led him to Jesus. But the joy is intensified by the gratitude of the young convert; and this is the second reward of the soul-winner.

I knew a young man who rescued his sister from drowning. She had been drawn into a whirlpool, and was sinking the last time, when her brother, with great danger to himself, reached her, and by powerful exertion he brought his fainting sister to the shore. From this time on this young man and woman felt more tenderly toward each other than any other members of the family. They were as twins. The family, and even the neighbors, could see that their lives were bound up together. The sister, in relating to me the account of her narrow escape from a watery grave, was scarcely able to pronounce the name of the precious brother who saved her. The very thought of his brave deed caused her voice to falter and her lips to quiver with grateful emotion. What intense joy her gratitude must have produced in the brother's heart! But the joy of a soul-winner is far greater. None but those who have had the experience can remotely conceive our happiness in witnessing the gratitude of a soul won for Christ.

The climax of the soul-winner's reward is the sanction of the Lord Jesus Christ, of which every soul-winner is conscious. This is a secret. Every soul-winner understands this, and yet no one can communicate the secret to another. One night, right in the midst of his work as a great soul-winner, the Apostle Paul was blessed with a visit from his Lord. Nobody but Paul could ever know the inward joy and peace that possessed him when he knew that Christ was really present and well pleased with his work. Now, every one who really knows himself to have won a soul for Christ knows beyond any question of doubt that his Lord is with him. He knows, moreover, that heaven is in full co-operation with him in this blessed work. "There is joy in the presence of the angels over one sinner that repenteth." This should not be understood to mean that the angels only rejoice over the salvation of a sinner. It implies that the angels rejoice, but its direct statement is that the joy is "in the presence of the angels." Christ looks down upon the soul-winner, sees him through all his heart-burnings while seeking to bring the sinner to Jesus. He sees when the pivotal point is reached, when the sinner lays down his arms of rebellion and surrenders to Prince Immanuel. Then

the Lord Jesus bursts forth into exclamations of joy in the presence of the angels. The knowledge of this is the climax of the soul-winner's reward. This climax is crowned when the soul-winner goes up to heaven and there receives the Saviour's "Well done, thou good and faithful servant!"

COUNCILS TO YOUNG CONVERTS.

BY JOHN C. F. KYGER.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the Glory of God."—1 Cor. 10: 31.

In any calling or profession it is highly important that one start right. In beginning the Christian race it is likewise important to make a good beginning. In trying to be helpful to the young Christian I desire to call especial attention to some very important things; the first of which is

1. BE SURE OF YOUR CONVERSION.—If you are really saved don't let Satan deceive you into doubting your conversion. John tells us that we may know we have eternal life. Examine the grounds of assurance as found in the following Scriptures: 1 John 5: 9-13; John 5: 24; John 1: 12; Acts 13: 38, 39; 2 Cor. 5: 18-21; Rom: 8: 1; Rom 10: 8-10.

2. HATE SIN AND TURN AWAY FROM IT.—You cannot live a life of holiness and walk in sinful paths. You must avoid making the wicked your companions. Evil associations will drag you down. Sin will not only be a reproach to you, but will destroy your usefulness. You must look to Jesus for help whose grace is sufficient for you. Read Romans 12: 1-3; 2 Cor. 7: 1; Gal. 5: 13-16; Eph 4: 1, 2, 22-32,

3. ALWAYS REMEMBER THAT JESUS LOVES YOU.—He is in deepest sympathy with you all along the Christian race. He has compassion upon your weakness, sympathy for your failings, and forgiveness for your sins in any and all circumstances. If you do wrong, go to him and confess your sins. He will forgive you and heal your backslidings. As you confess, look to the cross and see your sins atoned for and

you will learn to have less confidence in self and more confidence in Christ to keep you Read John 13. 1; Rom. 8:31-39; 2 Cor. 12: 9; Heb. 2: 16-18; Heb. 4: 14-16; 1 John 5: 1.

4. DO NOT NEGLECT DAILY PRIVATE PRAYER—God has said that his ears are open to your cries. It is his pleasure to give us the desire of our hearts. Prayer will keep away the evil one. Prayer will keep your armor bright with which you are to do aggressive work against Satan. When you pray do not forget that God is present and that he hears your prayer. Read Heb. 11: 6; Ezek. 36: 37; John 16: 23, 24; Rom: 8: 26; 1 John 5: 14, 15; Mark 11: 24; Jas. 5; 16.

5. DO NOT NEGLECT DAILY BIBLE READING.—Prayer to God and reading his word constitute communion with him. In his word, he speaks to us; in prayer, we speak to him. Jesus drove Satan from him by quoting God's word. You must read God's word, not only that you may hurl back the fiery darts of the evil one, but feed upon the sincere milk of the word that ye may grow thereby. When you read God's word, remember that He is speaking directly to you, and that you are to believe and act upon what he says. Backsliding usually begins with the neglect of reading God's word and prayer. Read John 5: 39; 1 Peter 2: 2; Acts 20: 32, Psa. 119: 11; John 15: 3; 2 Tim. 2: 15.

6. DO SOMETHING FOR JESUS EVERY DAY.—Gratitude should induce you to always be striving to work for Jesus. No song you can sing or deed you can do is good enough for him. God's word makes it a duty for you to work in his vineyard because you are now his servant. The love with which his saving grace has inspired you should constrain you to exert every power of your mind and soul to honor his name and advance his cause. At the close of each day reflect on wha you have done for him, and see that if on each succeeding day you cannot do more for him, remembering that the least you do for Jesus will be precious in his sight. Read Matt, 21: 28; 2 Cor. 6: 1; Mark 13: 34; John 4: 35; Luke 14: 21-23.

7. WHEN IN DOUBT AS TO RIGHT OR WRONG, ASK GOD'S DIRECTION.—You will find in God's word, which must be the man of your council, proper direction for correct living. You should accordingly search

the scriptures as to what is right and what is wrong. But should you find no direction in God's word for a certain course of action, then go to him in earnest prayer. If you cannot feel that the divine hand is leading you, you had best stand still. Be sure you are right before you proceed. He has promised to guide you with his eye and afterward receive you up to glory. Put your trustful hand in his and let him lead you. Read Col. 3: 17; Ezek 36: 37; Rom 8: 26; Prov. 2: 3-6; James 1: 5-7.

8. Do Not Take Your Christianity From Other Christians.—All Christians are imperfect in life. The best of men have sins of omission and of commission. They err in thought and action many times, while fettered here by unfavorable environments. If you copy them you will make the same mistake they did. The important question is not what would other Christians do, under like circumstances, but what would Jesus do. Jesus is the only perfect example. Imitate him, walk in his footsteps, and your life will not disgrace your Master's cause. Read 2 Cor. 10: 12; Titus 2: 13, 14; 1 John 2: 28.

9. Do Not Believe What You Feel, If it Contradict's God's Word.—Ask yourself this question, can what I feel be true, if God's word speaks to the contrary? Both cannot be true. Take God's word as true and your heart a liar, under these circumstances. When a decision is to be made in reference to doing a certain thing ask,does God's word authorize or permit it? There are many worldly amusements which your environments and even your feelings may authorize, but which God's word does not. Suffer yourself to bear anything rather than violate the plain teaching of God's word. Read Psa. 25: 9; Isa. 58: 11; Luke 1: 79: John 16: 13.

10. Start out by Neglecting No Known Duty. God's word makes some duties very plain. Be prompt in obeying these plain commands. Pray for the Holy Spirit's leading. Do not trifle with convictions which God gives you, study his word and pray. God counts obedience better than sacrifice. If you disobey him, your communion with him will be over-clouded, and your happiness and usefulness will be impaired. Saving faith in Christ will manifest

MAR 15 1902

itself in a willingness to obey his commands. As God gives you grace, all the injunctions of his word will become precious to you, and it will be your joy, in the power of your redeemed nature, to walk in them.

He commands us to confess Christ in a public way. He tells us if we are ashamed to confess him before men he will be ashamed of us before his father and the angels. We should confess with our mouth before men. With the heart man believes but with the mouth he confesses his Savior. Read Rom 10: 9, 10; Matt. 10: 32, 33.

He commands us to join his church and covenant together to keep house for God. Jesus knew his children could live more consecratedly in the church, else he would never have estabfished it. It may be plainly seen in God's word that so soon as individuals were saved in Apostolic times, they united with the church. Read Acts 2: 41, 47; Acts 5: 14; Acts 16: 5.

Likewise he commands us to be baptized in his name. Baptism is not to cleanse you; but because you are cleansed, you show by baptism, your death to sin and your resurrection to a new and holy life. It is plain to be seen that they who believed, were baptized straightway. Read Mark 16: 16; Acts 16: 31, 33; Acts 8: 35-38; 1 Peter 3: 21, 22.

He also commands us to partake of the Lord's supper. We are to eat the bread and drink the wine in memory of the Lord's death till he comes, to show our love for him and our hope in his coming. Read Luke 22: 17-20; Acts 2: 42, 46, 47; 1 Cor. 12: 13; Heb. 10: 25.

MAR. 22 1902

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